A WOMANS Woorth, defended *against all the men* in the world.

Prooving them to be *more perfect, excellent and* absolute in all vertuous *actions, then any man of* what qualitie soeuer.

Written by one that hath *heard much, seene much, but knowes* a great deale more.

Patere aut abstine.

Imprinted at London by *Iohn Wolfe*, and are to be solde at his shop in Popes head Alley, neere the Exchange. 1599.

Imprinted at London by *John Wolfe*,
and are to be sold at his shop in
Popes head Alley, [illegible]
Exchange, 1599.

To the Right Honorable *Lady, Elizabeth,* Counteſſe of Southampton.

TRuely honor'd Lady, and by me (for many your great fauours) to bee euer (more) then honoured: As ſome teſtimony of my dutifull remembrance, to anſwere by humble thankfulneſſe, what all other meanes vtterly diſ-able me of, ſome part of ſuch your eſpeciall open handed graces receiued; I offer you a tranſlated Apologie of womens faire vertues, written in French by a Lord of great reckoning, giuen by him to a

very honorable Dutcheſſe: ſince, tranſlated by a fellow and friend of myne now abſent, who gaue me truſt to ſee it ſhould not wander in the world vnregarded, or depriued of that beatitude which makes bookes reſpected, whereto animated beſide by diuers my good friends: I haue (noble Lady) the rather thus preſumed. If eyther then for the ſubiect, my ſelfe, or my friendes ſake, it may ſeeme any way pleaſing to you: the French Lord neuer thought his labour halfe ſo graced, as I will continually confeſſe our fortunes honored.

Your Honours euer obliged.

ANTHONY GIBSON.

To the Right Honourable the Counteſſe of South-hampton.

THe loue (moſt honor'd Lady) that I owe
To your high Vertues, cannot be confin'd
In words or phraſes: nor can paper ſhowe
The obiect-leſſe endeuours of my mind.
How then ſhall any (though the pureſt ſpirit,
That ſucks the ſeau'n-fold flower of art) expreſſe
The genuine glories of your Angell-merit,
Which ſhine the more, in that you make them leſſe?
Now could I wiſh, I had a plenteous braine,
That thence (as from Inuentions cleareſt ſloud)
Thoſe formes might flow, compoſd in a rich Vaine:
That crowne your nobleſſe, and enrich your bloud.
The would my zeale breake forth like mornings fier
That now lyes ſpent in ſparkes of my deſier.

To the worthy Ladyes, and vertuous Maydes of Honor, to her royal Maiesty: Mistresse *Anne Russell*, Mistresse *Margaret Ratcliffe*, Mistresse *Mary Fitten* and the rest, &c.

VErtuous Ladies, and Right Honorable Maides, attending on the only vertuous Ladye and Maide in the world: the duteous affection I beare yee, and the vnualuable respected graces receiued from you se-

uerally, is the onlie aduocate muſt plead for my preſent boldneſſe; what he can ſay for mee, is but returne of humble thankefulneſſe; what hee expectes from you, is but excuſe from preſumption and fauourable acceptaunce: both which meeting in no miſinterpreted cõſtruction, you shal remaine for euer honored, & I in my ſute right fully ſatiſfied.

A friend & fellow ſeruant with me to her Maieſty hauing left in truſt with me this litle treatiſe, being a Paradoxe

Apolo-

Apologicall of womens vertues, written in French by an honorable perſon, and Dedicated by him to a worthy Dutcheſſe: knowing my friendes intent to ſute with mine, that on you (rather then any other) the ſame should be beſtowed, as only true Ideas of vertue, and glories of your ſexe: In his abſence, (though yet in his harts meaning I know) I offer both his good will and mine thus ioyntly together.

If you gitie it but good lookes, it is all I deſire, but

if it may gayne your very leaſt good word, his labour and my loue are moſt highly anſwered. In which hope (as to hope otherwiſe from ſo true ſpirits, were well worthy reproofe:) I humbly commit this tranſlation to your fauourable peruſing, and my very vttermoſt trauailes to be at your commaunding.

Yours euer moſt deuoted.

ANTHONY GIBSON.

To the Honorable Mistresse Anne Russell.

LAdy to whom my true deuoted loue,
Hath been engadgd, in more then wit can pay,
Which to discharge, the more I still haue strouе,
The more in deepe arrearedge euery day.
So much from me, vnto your selfe is due,
That all my thoughts, vnto the debt must runne,
Yet is there more remaining vnto you,
And as these crosd, so others are begun.
Deareſt of deareſt: take in thankefull part,
This sacrifice, which may my will approoue:
Vppon the Aulter of a faithfull heart,
Consumed in the flames of zeale and loue.
True honourable Virgin, euer liue,
In all that arte, that time, that fame can giue.

To the Honourable Mistresse Margaret Ratcliffe.

TO you (deare Nimph) whose wit, and forme, enflames
A world of spirits, with wonder of your graces,
That (in their strength) pursew no higher ames,
Then how to giue your bounties soueraigne places.
I heere am bolde, to make extent of will,
Though not of power. Pardon my first essay:
I goe by night, now to the Muses hill:
But I may liue, to drinke there, at Mid-day.
O then: my soule shall flow through my cleare vaines,
And (taking light from your bright vertues speare)
Pay richer duties, in farre-sweeter straines,
Tun'd to your worth, and set to euery eare.
Had I a Spencers spirit, a Daniels powers:
Th'extracted quintessence were only yours.

To the Honorable Mistresse *Fitten.*

THis testimonie of my true hearts zeale,
Faire, and (for euer honord) vertuous maide:
To your kinde fauour humbly dooth appeale,
That in construction nothing be mis-saide.
Those fierie spirits of high temperd wit,
That drinke the dewe of heauen continually:
They could haue graced you with termes more fit,
Then can my lowlie, powre, weake ingenie.
Let not my loue (yet) slightly passe respect,
Deuoted onely to your excellence:
Winke woorthy Virgin at my lines defect,
Let will extenuate what ere offence.
It is no bountie that is giuen from store,
Who giues his hart, what gift can he giue more?

FINIS.

Table Round
Muscle Titus

To all the Honorable Ladies, and Gentlewomen of England.

LAdies (and most perfecte Ideas of all vertues,) I haue so many times admired your rare perfections, brought from the Theater of the very best assemblies thorow Europe: that hauing combated with mine owne naturall affections, which till then had no matter of maruaile offered them; of necessity now must needes (by right confesse) that you are the onely wonders of time and eternity. And that I am not misse-led heerein, *Mercurius Trismegistus* stands foorth in your cause, and thus defends yee against all your enemies.

A soule enclosed within a body, purely celestiall, where the notes of whatsoeuer disanulling, are not to be discerned, because their period can alter no part of a true nature: For no way are her ordinary functions weakned, but onely in strengthning the vertue of the minde. So that she is no way to bee dissolued, but may well chaunge into a forme more conuenable, and agreeing with the quality of her Demon.

Ladies, you are such as *Suppho* describes ye to be.

With-child of Honor, rich in all good grace,
Splendant in vertue, which them both surpasse,
A piercing eye, and carried with such state:
As the worlds Torch may light it selfe thereat.
Euen as Apollo *from* Auroraes *lookes,*
Gildes all this goodly rounde, & darkest nookes.

And to giue you certaine assurance, that such is mine opinion, I haue roughly hewen out this discourse, extracted from the vertues of your sexe:

to

to the end, that by the hiſtories of many women, euery man whatſoeuer may perfectly perceyue, that the gifts and graces of women are infinite, and where they can alleadge any doubt in the religion of your deſertes: being heerein reſolued, you may remaine ſo much the more admired.

I might call it a Paradoxe, becauſe ſome men (vainely tranſported) no doubt will tearme it ſo: Notwithſtanding, I holde it for a truth, and will defend it againſt all ſortes of men, let them be of what mettall ſoeuer; being fully perſwaded, that if I had no other argument for proofe of my ſayings, then the very meere ſubiect of your choyſe perfections: I ſhould finiſh my deſſeignes with no meane honour, and make them perfecte beyonde all other humaine enterpriſes.

Receiue then this gadge of mine humble duty, or rather of the vertue of your owne deſeruings: and I ſhall

binde

binde all my hability to a further imployment, eyther of enlarging this, or any thing elſe wherein I may doe you ſeruice.

Yours in all duety.

Anonimus.

To

To the Reader.

Reind, or foe, I care not whether, I offer thee this Treatiſe of truth, which may ſtand more in doubt of enuy, then cenſure: Notwithſtanding I will take all in good part from thee, euen till thou haſt run thy mallice out of breath: yet this ſhall bee the honour of my paines, that thou canſt not rancke me among common ſpirits, for I haue borowed nothing of any, who haue writ on this ſubiect; well deſeruing to be ſung in a higher key, then my diſabled voice either hath, or can reach vnto.

Yet

To the Reader.

Yet this is a comfort to mee, that though as scant fledge it flyes thus from me, some royall Birde may protect her from greedie Cormorantes, and defend it vnder the shaddowe of her wings: for I will alwayes buy the abatement of mine owne honor, with the riche price of womens true glorie.

From

From what Authours this little labour receiued his originall.

Ælianus.
Æschilus.
Æschines.
Anaxagoras.
Anacreon.
Alcmeon.
Anacharsis.
Antimachus.
Appolonius.
Aristotle.
Aristophanes.
S. Augustine.
Archimedes.
Auerroes.
Auicen.
Biblia sacra.
S. Bernard.
Bandello.
Boccace.
Du Bartas.
Boisteau de Launay.
Cornelius Tacitus.
Clearchus.
Cicero.
Ctesias.
Diogenes Laertius.
Demosthenes.
Dionisius Milesianus.
Ennius.
Empedocles.
Fredericke d'Aste.
Galen.
Guicchiardine.
Herodotus.
Hesiodus.
Hippocrates.
Homer.
Hortensius.
Isocrates.
Ithiobaldus of Corfue.
Licras.

Linus.

Authors names.

Linus.
Lycosthenes.
Manethon.
Martiall.
Mercurius Trismegistus.
Menander.
Memnon Ephes.
Musæus.
Nicholas de Nicholai.
Origen.
Orpheus.
Ouid.
Papinian.
Plato.
Pindarus.
Plutarch.
Pithagoras.
Plinie.
Possidonius.
Propertius.
Rasis Arab.
Socrates.
Stesichorus.
Sapho.
Salust.
Sanazar Neap.
Timæus Sciciliānus.
Thales.
Torquato Tasso.
Theophrastus.
Vigo.
Virgillius.
Xenophon.

FINIS.

A Womans woorth, *defended againſt all the* men in the worlde.

AS (according to *Anaxagoras*) the body of Nature is heauen, and the influence thereof her ſoule: euen ſo, the body of a woman is the heauen of humane perfections, and her ſoule the treaſurie of celeſtiall and diuine vertues. That it muſt needes be ſo, the auncient Philoſophers, as well morall as naturall, the ſpeculatiue Aſtronomers, Poets, the interpreters of holye things, and maiſters of the beſt approoued manners, chimerique Painters, and namely the profeſſours of diuinitie, doo conſent and maintaine: that the faireſt ſciences, the rareſt ver-

tues, the inimitable graces, ought to be represented in the forme and figure of women, as it may be seene in *Hesiodus*, who speaketh thus.

Faire Vertues face, with beautie honored,
Looks like a field in Aprill diapred.
Or as the difference of enammeld flowers,
Which natures daughter forth in pleasie powers.

In like maner, the formall vnderstanding of things that are, or may be, is signified to vs by the feminine vertue, wherof *Rasis Arabe* thus discourseth.

As *Eleborus*, of one and the selfe same substance brings foorth diuers effects for the heads diseases: Euen so a woman qualifies diuers manner of tempests, which wandring through a mans braines, do weaken his stronger powers, vntill this lawfull and naturall medicine be therto applyed. *Timæus* the Scicillian reporteth, that the Lions of Lybia loose their force and furie, if they haue neuer so little sight of a maidens eyes. And *Bandello* witnesseth to

vs in his histories, that a Lord of *Scandia*, being by nature dull and blockish; at the very first sight and regarde of a Lady of *Vicensa*, became discreetlie wise and well gouerned. Reason it selfe (according to *Homer*) is figured to vs by the person of *Minerua*, who flew out armed from the braines of *Iupiter*: and *Bacchus*, that is the angrie facultie, beeing painted in the forme of a man, had no other birthe then from his thigh. Wherupon, *Aristophanes* the comicall Poet of the Athenians, thought good to set downe this description,

Vertue in man dooth not abide,
She's washt away with furies tyde.
But in faire women kinde she rests,
For mildenes harbours in their brests.
And did not women make men wise:
How many harmes would them surprize?

Aristotle, that profound Occean of Philosophie, and second author of Nature, acknowledged so much of womens merits: that he sacrificed (as it had bin to the gods) a million of times

to his beautifull *Hermia*, according to the report of *Origen*, and this which the *Siracuſane* Poet ſayeth:

No greater loue did Ariſtotle *beare*
To Thebane Hermia *his ſoules ſoueraigneſſe:*
But farre beyond that loue (if more there were)
Holde I to Tyna *my faire Sheepheardeſſe.*

Diuine *Plato*, of whom Saint *Auguſtine* that Eagle of the Doctors, deliuereth a moſt ſinguler teſtimonie: ſo highlye commended the vertues of *Archaneſſa*, as he not onely ſerued her like a ſlaue, but compoſed diuers himnes in praiſe of her, comparing her qualities to be celeſtiall and ſupernaturall, as *Diogenes Laertius* truely recordeth. What ſhall I ſay of *Socrates*, the ornament of men, the ground of Oracles, glorie of the Greekes, ſplendoure of the Athenians, and flood of diuine pluralities? did he not deſire to make all poſterities know, that man is ſomwhat leſſe then a woman? yea, and that in ſound earneſt, whē to the great

ſcan-

ſcandale of beleeuing them of his own kind, in contempt of the critique Philoſophers, ouerthrowe of the preſumptuous, debaſing the *Athenians*, and contrary to the opinion of all the Greekes: he preferred one onely *Aſpaſia* (as *Clearchus* reciteth) before a million of men, for her knowledge in all kinde of learning, and deepe skill, not onely in thoſe things that beſt might ſerue, but enriching beſide all humaine ſocietie.

The meruaile of *Cos*, *Hippocrates* hath taught vs, that the moſt perfect bodyes are thoſe, which haue leſſe heate then moiſture. Whereupon, the great ſonne of kings, Prince of *Arabia*, three times together reprooued *Galen*, who held, that heate is cheefeſt in the building of all things, as maintaining, that moyſture is onely fomented and ſeaſoned by the heate. Diuine *Homer* likewiſe inſtructs vs, that the eſtate of all things is drawne from the Occean, and that it is the cheefeſt of the ele-

ments: wherein the Cittizen of *Millet Thales* dooth second him, and likewise *Pindarus* in this Ode.

The Sea aboue all elements,
Hath the cheefest ornaments.
Euen as golde dooth lustre bright,
Like to a sacred flame in sight,
And shines more faire then all mettalls,
Dispersed in the mineralles.

Now as women are much more moyste then men, so in like manner may we discerne in them, that frenzies and furiousnes is not so familiar with them as men: in regarde they will neuer runne madde for loue, or any other worldly desire. Whereas men from time to time, make themselues as in a publique Theater, the subiect of very tragicall follies, such as the like can scant be imagined, yet customablie vsed in assemblie of their friends, agreeing with the oppinion of the Poet *Antimachus*.

The Cadmeane cittie brought foorth crueltie,
Those Germaine twins pale Death and Enuie:
Which more inhumaine then an angrie Beare,
Depriuing life, leaues yet a world of feare.

I will begin by ſtate affaires to approoue, alleadging thereto ſufficient witneſſes, that the vertue feminine hath bin of greater efficacie then men, not onely in this ſubiect but any other whatſoeuer, eſpecially the matter heer alleaged: for it conſiſteth much more of debating caſes, and the facultie imaginatiue, which indeed are the happieſt functions of the ſoule, then any other deſſeignes that we can deale withall. And ſo dooth *Xenophon* teſtifie, that the partie which is apte for the managing of publique occaſions, whereon many welfares conſiſt, euen infinite as it were: is endued with ſome perticuler gift of nature, or bleſſed from the heauens beyond many other. All the great Monarchies were inſtituted by the councell of women. *Sbithea* Siſter to *Nimrod*, enſtructed him

in the course of gouernement, according as *Manethon* reporteth. *Presigithes* a Sheepheardesse did the like to *Cyrus*. *Dydo* first founded the common wealth of Carthage. *Semiramis* reserued the Empire to her Sonne, albeit hee was thereof vncapable: and *Fauna* brought together the people of Italie dispersed heere and there, before she went to *Cassino* in *Cassina*, for agreeing of the one with the other; as it is recorded in certaine fragments of the Poet *Ennius*.

Fauna the Goddesse Vestaes *woman preest,*
First taught the Latines *ciuill gouernement:*
And whē in fields they wandred where they list,
She brought them into Citties regiment.

Tomyris Queene of the *Scithians*; appointing to them the lawes of *Anacharsis* the Philosopher: assured them to be more holy and better then those of the Athenians. She restored her Empire, being halfe brused by the Souldiours of *Ariartsanes* the Captaine,

taine, and the death of her own Sonne, who ſuffered himſelfe to be fondly ſurprized, and afterward cruelly ſlaine: notwithſtanding, ſhe valiantly triumphed ouer *Cyrus*, the vniuerſall Monarche of the Eaſt.

Pentheſilea knowing that it would be hard to ſquander the Greekes in Helleſpont, by reaſon of their multitude, beeing well neere numberleſſe: attended them on the frontiers of Miſia, and there ouerthrew *Hippoclus*, conducter of the back bandes of all the Grecian people. *Hippolita* diſſipated the troupes of great *Theſeus*, diſmounting himſelfe in the fight, yet afterward (on meere grace) made him her husband.

The *Siracuſan* women were cauſe of their Citties preſeruation, beeing before abandoned by their husbands, whence aroſe the prouerbe of *Venus* armed, as *Menander* deſcribeth in one of his Comedies.

Let none himſelfe ſo much abuſe,
As offer to take Syracuſe.
For women haue it in reſpect,
And Venus *dooth them ſafe protect.*
Good were it then the God of warre,
Should lend to her his Cemiter.

Cyrus vanquiſhed by the common flight of his Souldiours, and his owne proper faulte: thus deliuered the victorie to his enemie by this only exhortation, that they but came to fight with women. The Romaines ſurprized by the Sabines, and other people neere neighbours to them: were warrented from death and vtter deſtruction of their Cittie, by the meanes of women, who knew how to quenche the anger iuſtly enflamed in their fathers againſt their husbands. *Paryſatis*, daughter to *Cyrus*, and mother to *Artaxerxes*, was ſo well enſtructed in the ſtate affayres: as ſhee made Aſia tryumphe of the Greekes liberty, compaſſing by her gouernement the loſſe of all the allyed common weale, and

ſtealing

ſtealing by her gifts, the moſt liberall courages of her Empires enemies, which was (in ſhew) ruled by her ſon, but in verye deede maintained by her ſelfe. The mother of *Coriolanus* ſaued the citty of Rome, euen from the cradle to her glorious height, vſing ſo manie great maximes of and for the ſtate, to her ſonne being then the citties enemie: as all the *Xenophons*, *Tacituſſes*, *Machiauels*, yea, whatſoeuer Councellers to the Princes of Europe, may iuſtly learne example by thoſe noble reſolutions, and admit them amongſt the very cheefeſt deſſeignes. *Clælia* gaue freedome to ſixe ſcore young men of her Cittie, by admiration of her fayre enterpriſe couragiouſly effected: which made *Ennius* the Poet thus write thereof.

What vertue male may with thy woorth cõtend,
Can men hope any way to doe as much
By their beſt meanes? Alas, tis to no end,
In like affaires their haps were neuer ſuch.

And

And elsewhere.

Young Romaines feeble are your mindes,
Your glorie of the least esteeme:
When Cloelia *passage for you findes,*
And must with honor you redeeme.

Rhea knew so well to temper the prodigious crueltie and tyrannie of *Saturne*, who not onely would disinherit her sonnes, but deuoure them, to asswage his more then brutish hunger: that as *Orpheus* rehearseth in his Songs.

Iupiter *from blame had not been free,*
If Rheas *prudence had not been of might:*
To sheeld him from the spightfull iealosie.
Her tyrant husband vsde both day and night.

Vesta deliuered the Hetrurians from the besiegings of *Alsichoris*. *Medea* made victorious *Iason* conquer the golden Isles, and defended the Argonautes from straunge ambuscadoes, which were preparde for them in the Isle of Colchos. *Atalanta* knew how

to

to enfranchiſe the Curetes, from their ordinarie tributes to the Princes of Achaia, euen till the day ſhe triumphed ouer them in the race.

Debora, *Iudith* and *Heſter*, wrought meruailes for conſeruation of their people, euen to the enterpriſe of ſo high actions, as the iſſue of them could not be apprehended, their beginnings were ſo dreadfull, their effects beyond compariſon, and their vertue bounded within no equalitie, to the confuſion of men, amazement of the Gods, and perpetuall memorie of the feminine ſexe.

Thus much for ſtate affaires, although this is not the hundreth part of that I could produce to maintaine this ſubiect, which might be handled by Angels, and ſufficient for my ſences to ſtand and woonder at. Yet haue I neere made no mention of the Amazones ingenerall, nor of the Cipriotes, nor of the Sydonians, and many other ſundry countries, who both in com-

common & perticuler, haue gotten ſo much glory by armies of womẽ: as mẽ durſt hope no otherwiſe, but in the meere fables they haue written of thẽſelues, boaſting of victories gottẽ ouer their equalles, and one while againſt Lions, then Beares, and ſome Tygers, with other of like ſtrength and violence, wherein women haue done as much, or rather more then they.

They were wont to tryumph ouer Ladyes reputation, making vauntes of ſome thinges wherein their merites were vnequall, finding their courage to be eyther to feeble, or not anſwerable: whereupon diuine *Sapho* complained in this ſort.

Diuers there be haue heard men ſay;
That ouer women they beare ſway,
Making their tryumph of our hearts,
As vanquiſhed by their deſerts.
All which is nothing but a dreame,
And folly out of courſe extreame.

I haue knowne diuers, who but admitted to the ſight of a Ladies ſleeue, preſently haue made theyr vauntes of her

her maidenheades victory, when (God knows) they durst not intreate so much fauour as a kisse.

Constancy followeth so neere to the vertuous exercise of state affaires, and occasions of war, as being the organe of fayrest desseignes, and only perfection of most commendable strength: that as I might heere (on mens behalf) present to your sight the same seuerally in *Sceuola*, *Regulus*, *Marius*, *Cato Vtican*, *Scipio Affricanus*, and *Paulus Æmilius* among the Romaines; so likewise for the *Grecianes*, *Antigonas*, surnamed the wise *Anaxagoras*, *Socrates*, *Xantippa*, *Anaxarcus*, *Aristides*, & *Phocion*: like wise out of holy Scripture, *Eliazer*, *Tobias*, the *Machabees*, all which are but as vassailes & meane seruants, in respect of the iust and lawfull constancy of women: who in this as all thinges else worthy to be commended, haue so farre out-gone the courage of men, as the Sunnes glorious bryghtnesse excelleth all the candles

candles of the night: I call them iuſt, becauſe I ſhall neuer be perſwaded, but that ſuch as haue beene enforced to the abandoning of ouermuch ſadneſſe, and thence haue made choiſe of voluntarie deaths, more for obedience to reaſon then diſpaire: well deſerued to bee called conſtant or magnanimous, conſidering that no defect of courage, or feare of great puniſhment any iote diſmayed them, but rather (to ſpeake more properlie) gladly ſubiected them to this funerall reſolution.

Soclaris, daughter to *Cibaris* Gouernour of Athens, firſt Prince of Morea, ſometimes called *Peloponneſus*, after the conqueſt of Combly, was deliuered into the hands of *Selim*, to vſe at his pleaſure, according to the barbarous cuſtome of his predeceſſours, who were more vniuſt in their victories, then the vanquiſhed miſerable in their ouerthrow: and hauing her at his diſpoſing, hee commaunded the Bathe to bee prepared, which is the cri-

critique ſignall of the Eaſterne luxuries. The young Princeſſe, who to the Cataſtrophe of this Greekiſh tragedie, would giue beginning to a new Hiſtorie, drawne rather from the deſpoyle of her owne life, then delight to looſe her inuiolable chaſtitie; ſpake in this manner to the Prince of the Eaſt.

MY Lord, vntill this very inſtant I was perſwaded, that the wrath of God, iuſtly diſperſed among our familie, would ſerue it ſelfe with matters familiar, and ordinarie to afflict vs withall, as beeing doubtleſſe guiltie of ſome farre greater puniſhment, then euer wee felt vnder your victorious hand: and beeing caried away with theſe ſweete oppinions, I drew my comfort from mine owne proper ill, as onely hoping of remedie in your grace and fauour. But at this preſent, your Maieſtie being rapte with what furie I knowe not, wherein royall

vertue

vertue is not to bee diſcerned: I cannot beleeue, that heauen hath limitted your thoughts to ſuch an abhominable courſe, or rather a moſt prodigious violence, the beginning whereof I beholde, by the ende of my life, trayned through mine owne default, alongſt the torrent of ſolaſciuious an enterpriſe. Then ſhewing him a little needle: See heere (quoth ſhee) what armes are prepared as guardians of my virginity, behold the innocent organe of ſuch vengeance, as I meane to take on my offending eyes, that wounded you ſo againſt the will of my ſoule, which from my mouth pronounceth ſentence of death againſt them, and you ſhall ſee execution immediatly performed.

The great Monarch, toucht to the quicke with extraordinary compaſſion, made a ſodaine change of his loue to a perpetuall admiration, and his ouer-fond commaund tooke ending with a moſte maieſticall reſpect, returning

turning these or the like words to the Princesse.

MAdame, if Kings could as wel tryumph ouer loues passions, as they can cherish mercy, and giue pardon to the faulty, euen against the first obiect of theyr owne vnruly motions, which figure in theyr courage a tempestious sea of vengeance, yet notwithstanding, becomes calme by a naturall inclynation of imbracing mildenesse: rather then pursuing the ouer-swift current of choller:)I should haue somewhat to complaine of to you, for grafting the trophees of my desires, on the firme rock of your chaste desseignes, which teach me the science of good life in so holy a Schoole.

It followes therefore, that I muste confesse the destinies to be vniust, for shewing that freedome to the body, wherewith the soule no way can bee forced.

Accuse

Accuſe loue then, who armed himſelfe for you here in my houſe, where your beauties priſoners are become Princeſſes of my heart, entyrely enthralled: And neuer conceiue, that I am onely he, that deſires the fruite of his victory, on a ſubiect of ſuch merite, the enioying whereof is more to be coueted, then aduerſe Fortune is to be credited.

Conſidering, that in proſecution of my good haps, vntill this preſent, I haue beene alwayes armed with reaſon, not enterpriſing any thing to diſaduantage of the vanquiſhed, otherwiſe then the ſecuritye of mine owne eſtate did teach me. The prooſes whereof remaine euident to be ſeene, in that I haue not made your countries miſhaps greater, then the inconſtancy of Fortune yeelded vnto: where I haue ſet downe my reſt, giuing lymits to my iuſt ambition, which elſe had extended it ſelfe ouer the common libertye of Greece, if ſeruitude were

were not called an exchange of ſtate, rather happening by the prouidence of heauen, who would haue but one ſole Monarch in the vniuerſall world, for generall adminiſtration of his iuſtice, rather then any vnſatiable deſire in my ſelfe of Soueraignety, which containes mine actions where they are only appropriate.

But if I haue treſpaſſed, in requeſting that of you, which my Kingdoms lawes cannot deny me, neyther may bee tearmed as an offence, but only that your will doth ſo holde and eſteeme it: then cuſtome is more to be blamed then I am, for ſhe inuites me to take poſſeſſion, of that which freely is reckoned mine owne.

Therefore Lady, that you may ſee I wil not deſerue a Tyrants name, eſpecially in the ſimple practiſe of victory, wherein vſuallye more rygour is expected, then in the gouernment of a peaceable eſtate: I will compell mine vnlawfull paſſions, to yeelde

vnto

vnto your iuſter deſires, entreating you to reſt thus contented, that in repentaunce for offending you, I doo wronge to the nature of mine owne power, diſarming my heart of that prerogatiue, which the very meaneſt men moſte couet in theyr ſpeciall Fortunes, namely, to tryumph in commaunding of their owne.

Demaund of mee thoſe ſelfe ſame thynges, which you could not hope for in your former condition: and I will ſatiſfie them with as much willingneſſe, as there is worth and deſert in your Princelye conſtancye. Such ende had the great Turkes loue, if the name of great bee worthye enough to dignifie his vertues, which in greatneſſe did exceede hys Empyre.

The hiſtory of *Tenora*, taken priſoner in the Citty of Modon, and enfranchiſed for her conſtancy, beſt knowen to *Baſcha Ariaden*, who gladly would haue marryed her: might heere

heere bee auouched to the great ſcandale of men, and perpetuall honour of the female ſexe: but in regard of the length, let me referre yee to *Ighiobaldus* of Corfue, a moſt ſound and faythfull expreſſer thereof.

The height of courage in three Spaniardes, who offered theyr chaſte breſtes to their miſerable father, conſtrayned to graunt them ſo vnpleaſing an execution, for ſhielding them from the ſhamefull ſeruitude prepared for them: is of ſuch efficacy, as men (for preſeruation of theyr renowne) had neuer the heart to endure ſo extreame a remedy. For reading of which excellent diſcourſe, I muſt leaue yee to *Nicholas de Nicholai*, hys voyage of Conſtantinople, in the hiſtorye of the ſeidge of *Trypoly*.

I haue very much wherewith to enlarge my labour, as the maruaylous conſtancy of *Ioan* the Pucel, whoſe life the Engliſhmen had gladly ſaued, if

ſhe

ſhe would ſimply haue ſaid, that ſhee was holpen by charmes, extraordinarie meanes, and ſupernaturall power in execution of her perillous enterpriſes: but ſhe preferred her honor before life, yeelding her conſcience to tormenters, and her tormenters to leaſings, as louing rather to ſuffer a bodilie hell, then making helliſh the freedome of her owne courage, in a purpoſe not beſeeming the greatneſſe of her deeds, nor the true oppinion iuſtlie conceiued of her behauiour, the principall organs of her valour, which made Fraunce more famous then euer it had beene before, yea, more then at this daye it hath attainde vnto: For though ſhee bee now troubled with ſome foure or fiue Spaniards in her liuer vaine; yet ſhe then drew a million of Engliſhmen out of her entrailes.

I will not goe ſeeke out an *Arbecha* on Danubie, nor *Gertrude* on the Rheine, nor *Flotenſa* on Tanais, ſeeing the hiſtories of the North haue no

other

other honor, then onely of the ſubiect drawen from their conſtancies. Leſſe cauſe ſhal I haue to produce *Polixena*, whoſe death made the life of the Grecians infamous, and theyr victory inſolent, euen the vtter ouerthrow of all their renowne. The conſtancy of *Antigone*, deſcribed by *Antimachus* and *Euripides*, is of ſuch merite, as all men together cannot boaſt of any thing to come neere it: her piety is of ſuch commendation, as the moſt religious of our Aheiſtical age haue iuſt cauſe to complaine, that chriſtianity as yet neuer conceiued the like. The conſtant patience of *Griſilda*, written by *Frederick* of *Aſt* the *Pied-monteſe*, is vneuitable, and almoſt exceeding beleefe, in our weake ſoules ſo little inured to ſufferancy. That of *Virginia*, *Portia* and *Sophonisba*, the ornament of Affricke & terror of Roome, is ſo great, as ſhee could endure more, then arte is able to deſcribe. Oh cowardly men, what ſhal become of ye? or rather, what are you

among ſo many gallant women, that haue abid the violent aſſaults of death, euen of death vndeſerued, and much leſſe expected? you are no way firme, but in lookes: conſtant, but in words: dreadleſſe, but in ſecurity: without corruptiõ, but in feare to be made known to others. Better is it for you goe learne to ſpin, thẽ to prefer your ſelues before women: as your graund *Hercules* came capable of that occupation, by the enſtruction of his Miſtreſſe *Dianeira*. *Sampſon* was glad to reele by his *Dalila*: *Achilles* ſowed by his *Briſis*: king *Demetrius* did the like by his *Lamia*. *Heſiodus* acknowledged this imperfection in men of his time, ſaying.

You that are Natures infamy,
And to your ſexe doe iniury.
Shewing your ſelues imperfect men,
By actions not beſeeming men.
One ſits, and by his Miſtreſſe ſowes,
Another, like a Goddeſſe goes.
Other, miſled by iealouſie,
Muſt weare his garments to his knee,
Yet all makes vaunts of Fortunes bliſſe,
When ſhe moſt wretched to them is.

My paper is vnworthy to beare my pen, in describing my immaginations, concerning the high merit of holy Virgins, what contempt and disdaine they made of the most barbarous cruelties, that could be inuented by the enemies of the Christian faith, for defence wherof, they haue bin deliuered ouer to the feareful rage of persecuters, who haue beene more weary of tormenting them, then they (any iot dismaided) at the seuerall sorts of violence inflicted on their bodies; by nature soft and tender, and more worthy to be admired, then so bloodyly murdred. Like matter could neuer men set downe of themselues, albeit themselues were Authours of the legends: for theyr martirologe containes so few of them (making comparison with that of women) as the very wisest tearme theyrs but a meere vanity, dispearsed among the veritie of the Saintes sufferings. The Church it selfe is resembled to a woman without spot or blemish,

such as *Salomon* describes the Princesse of Ægypt, a figure of the Church. In the new Testament yee may note the three *Maries*, and the Chananean, who were so constant in their holy resolutions, as the blessed spirit (being speaker of the sacred history) hath left them a spectacle to all posterities. The mother of the seauen Martires, whereof description is made in the *Machabees*, deliuered such witnesse of her truely tearmd celestiall confidence, as that onely acte might beautifie the history of vertuous women, more then men can gleane glory, from the constant resolution of *Abraham*, *Moyses* or *Iob*: all which deserue not the tytle of constant, because a little detection did in some sort touch them.

As first to begin with *Abraham* for a leasing, who said that his wife was his Sister, only for a little feare of death, much more suspected, then any way prepared. Next for distrust, as whē *Moyses* said to the Lord: *How may it*

be

be, that I should present my selfe before Pharoah, *seeing I can hardly abstaine from stammering? Is it possible that I should deliuer this message?* Then for murmuring, as *Iob*, who stood expostulating with the eternall. Which minde neuer came neere the Virgin of Virgins, for she said: *I am the seruant of the Lord, be it vnto mee according to his word.* *Abraham*, *Moises* and *Iob*, were but weake in resolution, if one should compare them with that vertuous woman, mother to these 7. Martires who suffered as many paines, as she saw diuersity of torments applied, to ruinate and ouerthrow the constancy of her Sons: yea, she did sollace her selfe in such sort among the rigours of theyr martirdome, with such behauiour and speeches in contempt of death, and assurance of better condition in the life succeeding; as they all were euen sorry they could dye but once. In sooth I must needs say, that the very greatest matter among mē, neither is or can be,

but the remainder & ouerplus of this one womans glory, who practiſed the ſame in her ſelf, which ſhe had taught to her Sons: for ſhe dyed ſo conſtantly, that *Antiochus* (the very abhomination of Kings) became enraged (as it were) to ſee a ſimple woman mocke him and all his angry threatnings, no way able to enforce her from the ſeruice of God, after which ſhe ſighed & longed, euen to the lateſt office of her vitall powers. The daughter of *Jeptah* ſhal giue end to this diſcourſe, becauſe ſhe concluded the raſh vow of her Father with ſuch reſolution, as the ſacrafice of her own life: for which, I had rather cõmit ye to read the hiſtory in the Iudges, for better ſight of her death, then drowne my paper in iuſt teares, which freſh reuiued pitty of ſo ancient a maruel, would forcibly compel to fal from mine eies, ſo to conceale by weeping, what I could not ſet downe in writing. Thus much remẽbred for womens cõſtancy, which makes me ſtand

in

in doubt, whether I ſhould erect the ſame on any other collom or no, then their own greatnes & deſerts, as more needing imitation, then any witnes, & therfore more requiring to be followed, then can be by words witneſſed effectually: For mẽ (malitiouſly iealous of womens honor) haue buried (as much as in them lay) the moſt commendable deeds of ſuch, to whom themſelues were no otherwiſe then Apes, nay worſe imitators, if worſe may bee. He that (of Poets) hath beſt writtẽ amõgſt the Greciãs, is *Homere*, yet not ſo much for his learning, as for ỹ ſubiect, where he makes men & the Gods cõbate together, thoſe are his *Illiades*, a worke in ſooth praiſe worthy for his time, & not for any other conſideratiõ. Yet the Athenians made thẽ be publikly burned, by reaſõ of the impiety wherwith they are furniſhed, euẽ as it were a ſhop of Atheiſme, irreligiõ, & imodeſty, making the Gods to be vanquiſhed by mẽ, & eſtabliſhing a contempt of royalty, duty

and

and obeysance, in the person of *Achilles* (a meere brothell hunter) who preferred a brutish kinde of affection, before the loue of his Countrey, and his owne peculiar hate before the general welfare of his followers. Hee makes a dog of *Agamemnon*; a kitching fellow of *Patrocles*; a mad man of *Hector*; a bawde of *Iris*; a drunkerd of *Vulcane*; a Cony-catcher of *Mercury*; a Lacky of *Appollo*; a rauisher of *Neptune*; a paltry companion of *Mars*; a witch of *Minerua*; a Woolfe of *Venus*; a Megera of *Iuno*, a dreame of a man, and himself a contemner of the Gods, as *Licras* speaketh in this manner.

Curious Antiquity,
Made Homere *a deitie,*
For his booke, a meere fable,
Against the Gods abhominable,
Where all men that were vicious,
Haue praise before the vertuous.

Among Latine Poets, we may speak of *Virgill*: In the Hierarchie of Philosophers,

sophers, who but *Aristotle*? among Phisitions, *Hippocrates*: amongst the auncient diuines, *Mercurius Trismegistus*: in our latter times, S. *Augustine*: of Astronomers, *Anaxagoras*: of Mathematicians, *Archimedes*: of Ciuillians, *Papinian*: all which had (euen then liuing) two, nay three or foure women in their owne Artes, to whome I will send them seuerally to schoole, for apprehension of the chiefest principles in their sciences. *Homere* was taught by *Clorinda* the Samian, in the Citty of Argos, and to her hath bin attributed that so famous worke of the Illiads: & would ye but compare his Odisseaes therwith, you should finde such a large difference in one stile, so much rebated in the discourse of *Vlisses*: as you wold be constrained to confesse, that eyther the first is none of his, or els hee made neither the one nor other. Faire *Sapho* holpe him at a need, for changing the armes of *Glaucus* and *Diomede*, where it euidently appeares that hee dealt

ſcarce honeſtly: as alſo in his compariſon of *Aiax* to an Aſſe, where he plaid the grinder too apparantly. She likwiſe corrected the works of *Pindarus*, as ye ſhal find it ſet downe in *Plutarch*. *Carmenta* was ſo learned in poeſie, as ſhe ſurpaſſed al thenten of her time, & had indeed ſuch a general name, as not any to this day did euer attaine the like, no ordinary matter among our mē Poets whoſoeuer: And ſhe enſtructed *Pithagoras* himſelfe (true Prince of the very beſt Philoſophy among the Pagans.) *Ariſtotle* ſearching the cauſes, whence the ebbing & flowing of the ſea ſhuld proceed: had his reſolutiō from *Syſtrata* the Lesbian, by a ſimilitude taken from womens infirmity, as alſo from ſweate: Nor did he drowne himſelfe, (as ſome bawling curres wold make vs beleeue) in the Ocean ſea, wherinto he ſhould head-long caſt himſelfe. *Hippocrates* learned the curing of the Hemeroides, of *Dorothea Abderita*, as it was found written in *Epheſus*, in the

Temple

Temple of *Diana*, as also the other at Eleusina. *Mercurius Trismegistus* is not only the first or chiefest, of the celebrate & most commendable Diuines of antiquity: but (I dare say) of al men, bee it that wee speake of *Salomon*, or were it possible to find a wiser; his life did truely answere his doctrine, and his doctrine is both the schoole of vertue, and study of true piety.

Yet notwithstanding, hee is not to be extolled beyond the Sibilles, all which prophesied of the true Messias the Son of God so euidently, as there is not a text in the olde Testament, more expresse then their propheticall writings were. Wherein, it pleased the holy Ghost to serue himselfe by them, for confusion of the Pagane incredulity, and to giue these deuoute women, as theyr Iudges, being faithfull Trumpets of the comming of Christ Iesu, as also of his death and resurrection.

I may equal *Marcella* the virgin with

S.

S. *Auguſtine*, as well for her excellent writings, full of all erudition, as for her ſanctity: ſhe only being the cauſe of the Hungars cõuerſion. Which good hap did neuer befal S. *Auguſtine*, who long time held very heretical opinions & far from the vniuerſal beliefe: where contrariwiſe this woman, neuer had her thoughts toucht with any other conſideration, then the community of Chriſtians in the primatiue Church, which being ſnarled at in her time, & not as then knowen in the Northerne parts: ſhe reduced from old ruines, & made it fauored in the moſt barbarous ſpirits: yea, they that were leaſt capable of vnderſtanding in Europe. The roots of her piety ſtretched thẽſelues ſo far as Albania, euen to the Citty of Raguſa, held then in ſubiection by *Cyarſin* the Sclanonian: whom ſhee not onely made a chriſtian, but cõpanion likwiſe of her deuout ẽterpriſes, & that in ſuch ſort, as he came with a maine army ſo far as Danuby, & there aduãced the

the glorious ſtandard of the euangelical truth. I could ſay, that Frenchmen had not been Chriſtians, but by the eſpeciall vertue of *Clotilda*, whom God ordained to inſpire the heart of *Clouis*, onely made a Chriſtian by her charitable admonitions and faithfull enſtructions: who, by the loſſe of many battailes, could not elſe be ſo reſolued. When ſhall it be ſayd, that men haue been ſo ſoudious in like number of ſoueraigne exerciſes and ſanctitie? that our God (the iuſt electer of pureſt ſoules, for communicating of his very deareſt perfections) hath made more redound to his glorye vnder the perſons of women, then euer it pleaſed him to doo the like by men.

Anaxagoras was as ignorant in the reaſon of the Seas ebbing and flowing, as *Ariſtotle*, vntill he had ſome enſtruction therein, by *Dyoris* the wyfe of one *Barqueror* of Pyrea: ſhe ſhewed him the originall of the Iſles engirting neere to the firme land, where

the

the borrowing waues seemed to enlarge their waye by some violent meanes.

He learned the causes of coniunction of the great Planets, and their times, of a woman Gardiner of *Smirna*: by whome likewise hee came acquainted with the deepest secrets of the Meteors. *Archimedes* was mocked by *Hypatea* the Syracusaine, for hauing rudely said, that all bodyes were superficiall: which she shewed to bee false, by the Atomies and coullers in the ayre. *Lachis* of Athens, daughter to *Megestheus*, ordained lawes to the people of Attica, which were so venerable and commodious: as the Romaines receiued them naturally for their own, limitting them vnto twelue tables, wherein there was contayned more iustice and pietie, then in all the volumes of *Papinian*.

I was too blame (in this serious purpose) to forget Oratours, such as were *Demosthenes*, *Æschines*, *Isocrates*,

crates, and manye other amonge the Grecians; *Cicero*, *Hortensius*, *Marke Anthonie*, &c. of the Romaines.

Most true is it, that this my forgetfulnes had been infinitely aduantageable for men, who likewise heerein are not exempt from theyr naturall imperfection, beeing ouer much weake in eloquence to women.

Demosthenes, of whome it is written, that if the Goddes would speake Greecke in Orations, they could no waye amend the sweete elocution of this Oratour: yet was hee so confounded, hearing *Lais* discourse of men and womens perticuler affections, as hee cryed out; that the Athenians did but stammer in theyr Schooles, and women at Corinthe spake Oratours-like in theyr familiar conferences.

To confirme this, Nature teacheth vs, that women are or may be most eloquent, considering the organes and instru-

inſtruments of theyr voyce is more mylde and gentle, then thoſe in men, whoſe pronunciation is very rough, ſharpe and coorſely ſhapte, by reaſon of the aboundance of choller, which (with their woords) driues foorth ſo much vehemencie of ſpirit, as they are well neere choakt therewith, or breake their winde in vttering of their ſpeeche: yet wee muſt confeſſe, that melancholly men are ſofter in words, then the ſwarthie and ſanguine, ſuch ſeuerall qualities remaine in men.

The nature of a woman being enclined to ſadneſſe, diſcouers wiſedom, makes her prudent and apprehenſiue: whereas men are commonly raſhe and vnrulye, becauſe diuers appetites tranſport them, to many friuolous and fleeting conſiderations, which mightie faulte you ſhall finde fewe women, or none at all infected with. In lyke manner, your high and ſoueraigne Courtes, are nothing elſe but filled with mens continuall tumults, whence enſue

enſue iniurious offences to theyr betters: and that in matters of ſo meane reckoning, as womens modeſtie are aſhamed thereof, and theyr height of ſpirit holdes it in moſt deepe diſdaine.

Oh moſt happye ſexe, if it were lawfull for me to ſpeake, as *Plato* did, who thanked the Gods for making him a man, and not a beaſt: ſo could I haue wiſhed, that I had beene created a woman, hauing attayned to ſuch knowledge of feminine perfections, which is in euery reſpect accompliſhed, beyond all that can be tearmed perfect in humaine defects.

But returne wee to our Oratours, leauing the Aſſe, cares and all, to them that perſwade themſelues to be more eloquent then women: from whome the ſweete Nightingale firſt learned her notes, as Pyes, Crowes and Rauens tooke theyrs from men, into which ſhapes they haue likewiſe been tranſformed, as the onely beſt forme the Greeke and Latine Poets could

giue

giue them. You ſhall many times read, that the Gods haue made complaint to *Iupiter*, eyther of men, or their bad conditions, and could neuer gaine accompliſhment of theyr deſires; ſo groſſe and abſurde were they in theyr Orations, in regarde of the Goddeſſes, who were neuer ſent backe but fully ſatiſfied, euen in thoſe things which humaine iuſtice made a conſcience of graunting; ſo much well-ſpeaking women haue preuayled, aboue the vnſauorie barking of rude men. Which wiſe *Pithagoras* well perceiuing, forbad his Schollers to ſpeake, to kerpe vnſeene the great defect in nature, which is much more in men then women. *Cornelia* the mother of *Gracchus*, was ſo eloquent, as the Romaines erected her an Altar, and ſacrificed to her in the Temple of *Pitho*, which *Pitho* was the Goddeſſe of eloquence, and ſurpaſſed both Gods and men in that vertue. *Mercurie* thus complained, as ſaith one of the Greekes.

Alas

Alas, what helps it me to be,
Ambassadour to Ioue
My father, and each day to see,
the roundnesse from aboue:
Of earth, and heauen all conuayd
within my wings faire flight:
When as my Godhead is missayed,
and robbed of his right?
Sweete speaking Pytho *calleth me*
abortiue, basely borne:
Because my speech is harsh to hers,
and held as common scorne.
A Goddesse I confesse shee is,
yet may she not like me,
Sit at that boord of highest blisse,
where but twelue Gods may be.
All which the heauens doo controule,
and one of them am I:
Yet thus she singeth from her soule,
my endlesse obloquie.

I shall neuer haue doone with this endlesse piece of worke, which by infinite pluralities doo offer themselues, for iustifying of the feminine eloquence, the vse whereof would God I might borrowe a while, as nothing more appropriate to this theame, for what else can make it so perfect

as

as it deserues ? but onely the diuine eloquence of those celestiall creatures, and therefore had neede to be addorned with the excellencie of their nature, which of it selfe is so singuler, as nothing can be more . Oh might I be inspired but with the least of those perfections, which as the bodies shaddowe wayteth duely vppon women, an accident inseperable from the first substance of theyr heauen borne essence, that standeth exempt from bad thinking, much lesse blunt speaking: then should this discourse appeare in more excellent manner, witnesse that which the Greeke makes *Calipso* speak to *Ulisses*.

Twas not of me thou learndst such bitter breath
Against stout Aiax, who did seeke to scape
Thy iniurie, by prompt and present death,
Or to reuenge him on thy Cowards shape.
Nor, to the Ithacanes *(vnapt, to lead,)*
Learndst thou of thy too faint harted slight,
When as on heapes Sarpedon *dung downe dead*
The Argines *which their vessels had in sight,*
My words with infamie did nere take truce,

Or

Or my faire ſoule endure baſe feares abuſe,
Nor hadſt thou there that day beheld my land,
Which on all ſides the Sea dooth counterband.

If Painting were not reckoned among mechanicall Artes, I would approoue women to merit the very beſt trophee thereof: But as Nature euermore delighteth to create thoſe things which to her ſelfe are moſt pleaſing and conformable, and makes her ſelfe exerciſe in thoſe matters, that doo deſcribe her cheefeſt perfections; ſo may I ſay of women, who ſhould too much wrong themſelues by taking pleaſure in painting, conſidering it is a matter impoſſible for them, to make ſuch a rare repreſentation, as their iuſt beauties doe require, becomming much leſſe by Painting, then the diuine graces wherewith they are moſt richlye accompanyed, builded onely vppon inimitable liniaments of theyr behauiour, the very onely models of the angels beauties, which were neuer fourmed

fourmed but by the absolute patterne of women.

Great *Apelles*, in his ordinarie painting of the Gods, very well knew how to figure *Iupiter*, *Mars*, *Mercurie* or *Saturne*: but when he went about to set downe the fourme of *Venus*; hee found his skill to be of such woonderous weakenesse, as hee was compeld to leaue his labour imperfect, testifying to all posterities, that his arte altered it selfe into ignoraunce, when hee went about to set downe the singularitie of women; among whom, Loue it selfe sought to be looked on, as in a publique Theater, where her maiestie receiued much more luster, then in any other subiect possible to be heard of or chosen. And this was the reason that kinde *Leander* thus spake to *Hero*.

Hero *my most deare Princesse,*
Loue her selfe liues in thine eyes:
The Graces, and their youthfulnesse,
Abide in thee as in the skies.
Who is it can thy shape depaint,

Or who can inst'ly speake thy woorth?
Except his spirits byde constraint,
Enforst to take a lecture foorth
Against all humaine shilfulnes,
Confounded by thy deitie?
For nothing can it selfe expresse,
More then thy beauties dignitie.

Vulcane, as grosse-headed as hee was, yet could hee vse these woords to *Venus*.

The thunder well I wot to make,
And stout Ægides menacer:
The tempest that all earth dooth shake,
And through the ayre is wanderer.
Battailes faire figures I can frame,
All formall combates I can plot:
The height of walles, and whence they came,
Nor haue I Soldiours heate forgot.
But should I offer to set downe,
Thy beauties woorth and soueraigntie:
Then heauen it selfe on me would frowne,
For passing my capacitie.

As for Musique, among women it is so familiare, as their very voyce is naturally a hermonie. *Ælianus* recounteth, that there was a woman Musi-

Muſitian in Roome ſo excellent, as euery one imagined ſhee holpe her ſelfe by Magique: ſo rarely could ſhe rauiſh by the eare the mindes of them that heard her; yea, it grewe to ſuch effect, as many frantique people were thereby recouered from theyr furye. Moſt certaine is it, that *Philliada* the *Tiriane* inuented the Lute, whence roſe the prouerbe: *The Harpe of* Idumea, *and the Lute of* Phœnicia, and the teſtimonie heereof is drawne from others, by the Lord of Bartas.

The cunning Tirianes, *who on barke of trees,*
Did firſt ſet downe the Voices hermonies.

And a Grecian, thus.

Inuentreſſe was Philliada,
Of Lutes in faire Phœnicia.
She firſt gaue ſpirit and quick life
To dead dull wood, and made ſo riſe
The ſeuerall ſweetes of Hermonie,
By her rare wit and induſtrie.

When *Alexander* the great had conquered the kingdome of *Darius*, he found so skilfull a woman Musitian in the cittie of *Susa*, as could accomodate the varieties of her voice, to the seuerall noates of all kinde of birdes, and that with such exceeding dexteritie; as they which sawe her not, could make no difference from the verye thing it selfe. Great *Cæsar* likewise was woont to saye, that mens tunes were learnde from the Birdes chattering on trees: but the voice of women came from the Gods themselues. The *Syrens*, so much described by the Grecians, had songs so wonderfull sweete and mellodious: as they could outeare the windes, and rob all mouthes of their naturall offices. The Greckes returning from the warres of Troye, rested themselues a long while in the Isles where they inhabited, little caring for returne home into their owne country, by being rapt, or rather charmed with such an hermonious delight.

Perhaps some one will say vnto me, that the Tritons are verye excellent Musitians, but he must withall confesse, that they neuer had like power and vertue as the Syrens haue, of whom they learned their very deepest knowledge, albeit their Musique stretche no further then the sound of a Trumpet. Which *Misenus* the Trompetter to *Æneas* well perceiuing, prouoked them to sound, to trie whether he could goe beyond them or no: marie he lost his life therefore, if this narration be of any certaintie.

But whilst his Trompet he did sound,
with glorie indiscreetes
Vpon the marble of the waues,
the Tritons notes to meete.
They iealous to be so defyed,
in their owne pleasing arte:
In anger threw him in the waues,
and so his life did parte.

Istrina, the mother to *Ariphita* king of Scithia, was of such estimation in Musique: as the Poets haue feygned, that the Seas would neuer be calme, but when this Lady stood exchanging her sweete *Zephires* with the Northerne guskes, which blew very bitterly vpon them continually. The Astronomers do holde, that *Venus* is the patronesse of Musique, and that the influence of her Planet, brings most speciall felicitie to such as deale in that facultie.

Let vs admit, that *Thespion* the priest of the Gymnosophists, *Zoroastes* of the Persians, *Hermes* of the Ægiptians, *Buda* of the Chaldeans, *Abbares* of the Scithians, and *Zalmosis* of the Thracians, excelled no lesse in Musique, then in pietie and knowledge of sacred matters: yet notwithstanding, they were but simple admirers of fayre *Clora*, daughter to God *Anubis*, who could charme the Crocadils of *Nylus*, as also them of hot Cyrena,

by the benefit of her voice reputed incomparable, which *Lycosthenes* reports such wonders of, as they seeme to mooue more astonishment then beleefe. Enough hath been saide concerning sciences, and the glory which women haue gotten thereby, ouer-far beyond men: it remaines for me now to speake of the morall vertues, which serue perticulerly to the guiding of life and sanctitie. In which course (me thinkes) Temperance deserues to haue the first place, as beeing that, which according to *Hyppocrates* and *Galen*, is the deareſt freend and fauourite of Nature. *Euripides* was not ignorant thereof, when he sayd.

Temperaunce makes men to liue,
And beside dooth freedome giue,
From death, who sooneſt dooth them smite,
With a deceiuing appetite,

The Greeke and Latine histories are growne grosse with millions of examples, which witnesse the rare so-

brietie

brietie of women, and exceſſe of men in all things whatſoeuer, according as it is ſayd in *Exodus*: *Men roſe vp to playe, after they had long time wallowed in drunkenneſſe.* *Homer* hath deſcribed this inſolence vnto vs, in the perſons of *Penelopes* Courtiers, who continued blameleſſe, notwithſtanding all theyr great immodeſtie. Hence is it, why *Dioclea* could not endure the laſciuious behauiour and diſhoneſtie of the Tyrant *Phalaris*, and therefore threw her ſelfe downe from a windowe, of which fall ſhee dyed verye ſoone after, ſpeaking theſe verſes of *Menander*.

She that is in the grace of heauens happineſſe,
Liueth not long in this worldes wretchedneſſe.

And when an Epicure ſayd to her, that there was no other lyfe after this ſhould bee finiſhed, ſhee aunſwered him out of *Pindarus* in this ſorte.

When as the night lockes vp the day,
Yet heauen bideth at one ſtay.
Our ſoules are then in thoſe faire fields,
That daintie coullerd Roſes yeelds,
Couerd with Trees perfumde and pure,
And balmes that haue the richeſt cure.
Vpon whoſe braunches fruites of golde,
Doo hang moſt glorious to beholde.
There, diuers walke deliciouſlie,
Some ride on horſſes cheerefully.
Others to muſiques hermonie,
Of inſtruments make mellodie.
There is a thouſand thouſand flowers,
Of different ſmell to ſent the powers.
There a many Altars fume,
With Mirrhe and other ſweete perfume.
And there is ſeene a ſhining fire,
In this rare place which ſoules deſire.

She likewiſe rehearſed this ſentence of *Euripides.*

That which by name we doe entitle life,
Is in effect but a continuall ſtrife.

Indeed I well remember, that men haue beene famous for ſome rare qualities; as inuenting the ſundrie idle playes

playes at Dice and Cardes, with other ſuch like exerciſes beſide: Wherevpon, Saint *Bernard* ſhaping his courſe to the young men of his time, ſayde. *You follow idleneſſe, to ſhun idleneſſe: you apply your ſelues to play, euen vntill yee fall into Deaths daunger. Iob* in like manner cryed out againſt men, that they conſumed their dayes in vaine delights, and ſo in the end were diſpoſſeſſed of theyr liues. Good old *Sara*, hauing care of a holye conſcience, diſcourſed in this ſorte with the Eternall: I haue not frequented to theſe players, neither had acceſſe to vaine perſons. Well then, we may ſay, that men are artezanes and continuall labourers, in things altogether apperteining to follie, as in ſuperfluous tempering of meates, or in delicacies, the onely companion of inconſtancie, the goade to luxurie and birthe of death, and from whence he receiueth his onlie conception.

Oh vile gourmandiſe, the onelye

peſtilence to humane kinde, by good reaſon oughteſt thou to liue amongſt men, who naturally are enemyes to theyr owne ſelues. Thou art he which troubleſt the braine, impeacheſt reaſon, prophaneſt chaſte eares, miſorderest the behauiour of them thou poſſeſſeſt, thou beggereſt them that inherit thee, thou layeſt ambuſcadoes for chaſte thoughts, thou loadeſt the ſpirits with laſciuiouſnes; thou art hee that didſt murder our firſt father, and ſo brought an vniuerſall death vppon all mankinde, thou ſouldeſt *Eſaues* birthright; thou maſſacredſt the people in the deſert: in breefe, thou art the only inſtrument, wherwith are erected all circumuentions that worke violence to our ſoules, and eſpecially in the perſons of men, the ordinarie miniſters of thy pernicious practiſes.

We read enough concerning intemperance, of *Heliogabalus*, of *Caracalla*, *Caligula*, *Lucullus*, *Phaon*, *Xerxes*, *Ariſtippus*, *Myla* of Crotona, and of *Philoxenus*,

Ioxenus, who intreated *Iupiter* to grant him the neck of a Crane, to taste with more leysure the sweetnesse of his delicate viands: likewise of *Candaules* of Lidia, of *Hermagoras*, of *Alexander*, *Darius*, *Marke Anthonie*, with many other among the Pagans. Wee read beside in holy Scripture, of *Holophernes* the enemie to God, a most dissolute man, of *Dauid* in some sort, of *Ammon* his sonne, the *Beniamites*, the olde accusers of *Susanna*, the *Gomorrhists* and *Sodomits*: but of intemperate women, you shall verye hardly finde any that can be spoken of. *Vesta* was so sober in her life, that the Painters figured Fasting by her, as Exercise by *Diana*, Maiestie by *Iuno*, and Prudence by *Minerua*. I will referre to your owne iudgement, that (seeing these vertues could be no way better signified, for in mē they would haue appeared most monstrous) if womens natures must not needs be celestial, yea euen in their ordinary and customarie functions.

Search thorow all Germanie, which is the empire of all drunkenneſſe and ſeruitude of the ſober: yee ſhall not finde one woman, but ſhe is not onely free from being taxed with that beaſtlineſſe, but likewiſe if ſhee haue once ouer drunke; it is ſufficient for her euer after. Where contrariwiſe the men, they hardly reſpect any other exerciſe, then toſſing & emptying of the pottes, which is more ſhamefull to the vnſatiable, then the Wine they diſgorge can be to them healthfull. But perhaps you will ſay vnto me, it is not ſeemely for a woman to drinke much, and therefore that folly may be tollerated in men. Let me returne yee this anſwere, euill dooing is no more permitted to men then women, the rather in this reſpect; becauſe men make vaunts of beeing their ſuperiours, and that womens primacie conſiſteth not in commanding, but in obeying. Alas, this excellence is not in the degree, but in ſuch behauiour as makes them

woorthy

woorthy therof: yet they will approue that good in themſelues, which they thinke bad and condemne in women, as if vice and vertue were limitted by their deſſeignes, and as though by their maner of life and demeanor, they were no way ſubiect eyther to one or other. Wherin they declare, how much they diſſent from nature, who neuer ordayned to the ſubiect where ſhe appointed *mooting*, but what was apt & conuenient for it, or elſe ſuch reſt as ſhuld not be vnprofitable, like a faithfull *Oeconomie* of graces, and mother of all Hierarchie. Nay more, theſe prophane men would binde the feminine ſexe to ſuch laws as themſelues are not able to obſerue, lawes drawne from their own iealoſie, their ſuſpition, their weaknes, their auarice, their depraued conſciẽce, their pride, thinking it good to prohibite others, ſuch things as theſelues could neuer effect: wherin they haue regarde to their owne perticuler imperfection, & not the law of nature:

who

who measures the constrainte of her will; her will by the inclination; her inclination by that which is most proper; and the most propper by that which is most common, and most necessarie for the conseruation of her kinde.

Let vs now speake of Liberalitie, which is as worthy noting in her own subiect, as anye other vertue in the worlde beside, so royall and seemely is shee in all faire mindes whatsoeuer. More familiar is shee with women, then men, for they are naturally full of pittie, mercie and diuinest charitie. They vse continually to visite Hospitalles, Prisons, and other places of wants, to giue assistance to the miseries of men, who fill the ayre with their wretched lamentations: yea, those places that commonly haue beene infected with theyr bad sauour, women haue not spared to make theyr vsuall accesse vnto. *Mansolus* monument, builded by a Woman in

remem-

remembrance of her husband, is a matter of ſuch eſpeciall eſtimation, as the very richeſt Sepultures of Kinges doe thence deriue their names, as from the fountaine of all honour and excellence.

Sarteſhkia wife to *Arphaxed*, gaue inſtruction for building the proude and incomparable walles of Elchatana, as you may at large read in *Memnon* of *Epheſus*. *Pariſatis* Queene of Perſia, cauſed all the Monarches of Aſia to be buried in pure golde, and inſtituted a ſacrafice to *Cyrus*, the expence whereof amounted yeerely to a thouſand Affricke tallentes, according to the report of *Dioniſius Mileſianus*.

Olympias, mother to *Alexander*, employed ſeauen hundred thouſand crownes, in erecting an Alter to *Iupiter Hammon*, vpon the coaſt of Accium. *Cleopatra* redeemed fiue thouſand Romaines, for two millions of golde and thirty crownes, which ſhee

ſent

in a perpetuall Aprill of theyr tyme.

Diana gaue chastity, diligence, and honest care of housholde affayres. So that but for the liberality of these before named: the Gods had had no Altars, and men had bin depriued of all vnderstanding.

Iuno placed *Hercules* among the Gods number: *Pallas Vlisses*, *Venus Æneas*, *Thetis Achilles*, *Diana Hippolitus*, *Vesta Romulus*, *Isis Pompilius*, *Calipso* was so liberall, notwithstanding the ingratitude of *Vlisses*: as she would haue made him immortall, which he refused, through a base desire, of seeing once againe the chymneys smoke of Ithaca or Cassina, which caused *Sapho* to cry out in this sort.

Men through foolish malice led,
Esteeme base vice in vertues steed,
And doe conceipt iniquity,
In their rash braines a Diety.
To women they obliged be,
For shielding them from infamy.

Becauſe they make them gracious,
And change their Fortunes ominous,
By perfection of their kinde,
To beſt good haps that they can finde.

Plato in like manner affirmeth, that womens ſociety hath made ciuill the moſte outragious condition of mens liues: yea, ſuch as naturally haue been barbarous, and enemies to their owne kinde: as *Caine* was to his brother *Abell*: one of *Noahs* ſonnes to his owne Father: *Abſolom* to *Dauid*, and many others beſide in the Holy Scripture.

Amongſt the prophane they haue ſo exceeded, as there is not nowe ſo many women liuing, as we can number men reclaymed, onely by the diſcreete counſell of theyr company, and brought into the perfect path of wiſedome: ſo eſpecially it pleaſed Heauen to beſtow theſe graces, vpon this ſexe ſo diuine and bountifull in all vertues: as my vttermoſt praiſes comes farre too ſhort of theyr exceeding merits.

rits.

Empedocles, that great ſearcher and friend to nature, was wont to ſay: that woman was her meere renewed Image, and her very leaſt conſideration in the ſubiect of thinges naturall, extended it ſelfe much more neere to truth, then the deepeſt ſearch or curioſitie of man could reach vnto. The Ægiptian Hieroglificques figured the Heauens by a woman, hauing her eyes couered, and laden with many mountaines on her backe: meaning heereby, that thoſe diuine creatures ſaw all thinges, euen they which were to come, as them preſent, and withall, ſupported the miſdeedes of men with a forgetfull remiſſion; ſignifyed by the burdens ſo farre from theyr regard, as al mens defects whatſoeuer, were caſt behinde theyr backes.

It nowe remaines for mee to ſhewe, howe Hiſtoryes doe abound with examples of men prodigiouſly

rich,

rich, as *Dauid* himselfe witnesseth in this verse: *Men are so vnsatiable, as they thinke themselues poore, euen when they possesse riches in greatest aboundance.*

Holy writ lets vs see in this apparell, the wealthy *Naball*: whose extreame auarice was approoued by the second King of Israell, euen with the perrill of his life almost.

It shewes vs *Achab* likewise, taking away the goodes of *Naboth*: And in the newe Testament, we may look vpon *Simon Magus*:

In prophane stories, wee behold *Midas*, *Croesus*, *Septimilius*, *Dionisius*, *Chrisophilus*, *Tantalus*, *Lycaon*.

Iugurth cryed out (as *Salust* recordeth) that the Empire of Rome beeing to bee solde: Fortune too much iniured him; in letting him knowe it, and not admytting him the meanes to compasse the wonderfull riches which belonged to the

the Primates of the Romain common wealth.

Virgill, and (before him) *Appolonius* and *Cteſias*, depainted to vs *Polimneſtor* of Thrace, a man ſo carried away with auarice, as he violated al the rights of hoſpitality, and wickedly murdered *Polidore*, ſon to King *Priam* his neighbour.

I might haue a world of worke, if I ſhould heere ſet downe the *Geraudes* of Thylos, who ſolde theyr Siſter to the Lappyans: *Joſephs* brethren, who offended in like ſort: the King of Perſia, that cauſed the tombe of *Cyrus* to be opened, within which this inſcription was to be read.

Thou man inſatiate, couetous,
Cruell, vnkinde and barbarous,
This Tombe by thee had not been ope,
But that thy couetous extreame,
Heere to haue found a Diademe,
Gaue thy thoughts that greedy ſcope.
Thy comming I right well did know,
For heauen did the ſame fore-ſhew,
And thy fruitleſſe hope beſide:

Heere

Heere get'ſt thou nothing for thy paine,
But this poore carkaſſe fraile and vaine,
To ſpeedy death thy preſent guide.

I haue made mention ſufficient of womens liberality, as alſo the auaritious nature of men: it is now high time, that by humility (wherewith they are much more endued then men theyr aduerſaries:) I ſhould cleuate them them ſo high, as the heauens may bee diſcerned vnder them, and that they ſerue to addorne heauen as vertues, or rather, that all vertues are (as it were) their ſeruants.

Triſmegiſtus the Prince of auncient Theologie, names humility to be the guide of the ſoule, and onely regent of all our actions.

It is ſhe that moderates violence, and yet is violent vpon immodeſty, compelling it to an abatement of ſuch heate, as many times makes itſelfe too much acquainted with men, which very quickly carries them from a perſwaſiue

ſwaſiue kinde of pride, to incredible forgetfulnes of themſelues.

The holy Bible offers the examples of *Sara*, *Heſter*; and beyond all other, the new Teſtament (which is the perfection of witneſſe to the Prophets) deliuers vs the humility of the Saint aboue all Saintes, the bleſſed Virgin *Marie*, ſo humble both in apparaunce and effect, as it pleaſed God to make choyſe of her, for the birth of his onely Sonne our Lord Chriſt Ieſus.

Contrariwiſe, yee cannot but read of the ambition of *Caine*, of *Nimrod*, *Cirus*, *Abſolon*, *Haman*, *Rehoboam*, and many others beſides.

In hiſtories likewiſe ye ſhall finde the preſumption of *Alexander*, naming himſelfe the Sonne of *Iupiter*: of *Pirrhus* the *Epirote*: of *Menecrates*, who called himſelfe a God: of *Caliphanes*, *Xerxes*, *Romulus*, *Caligula*, *Caſar*, *Senecion*, *Patricius*, and *Marke Anthonie*.

Amongſt

Amongst our moderne men, of *Borgi-*
a, Leo, Boniface, Caraffa, Baldwin the
mpoſture, and ſo many more beſide:
s I my ſelfe ſhould ſeeme ambitious
of a very vaine matter, if I would make
ecitall of them; producing withall,
what is ſaid of *Hannibal*, of *Nicanor*,
of *Salmoneus*, of the *Aloides*, *Prome-*
heus: *Icarus*, *Tiphon*, *Phaeton*, the Gi-
ants ingenerall, and in breefe, a whole
bedrole of the like: but eſpecially ſuch
as *Steſichorus* ſpeakes of in his Odes.

Mad men who in their proper praiſe,
Will crowne themſelues with laurell bayes,
While other ſeeke effectually,
Into the bottom of the graue.
For that whereby they honor haue,
And thereby liue in memory.

And *Muſæus* in his ſongs.

Thoſe that were of Lesbos *Iſle,*
Gaue themſelues an honourd ſtile.
Which was indeed but villainy,
Like to an aged Rauens noate.

Into

Into some withred Elme being got,
To tell the world her hermony,
The Sea they doe resemble well,
Which stockes as if it were to hell.
Though to the cloudes it oft arise,
Or like the Sea-man, that would breake,
A huge rocke with his Oares too weake,
When fond conceite thus dimmes his eyes.

Where can be read a matter more insupportable, then the insolence of *Caine*, who answered his Lord and creator: *Hast thou giuen* Abell *my brother to my custody; or am I to yeelde account of him?*

Contrariwise, where can be heard of a more humble creature, then the Cananite, who hauing not offended at all, held her selfe not onely faulty in the fact of her religion: but comparing her selfe to the bruite beastes, combated against the rigour of Iesus Disciples, and that with such mighty modesty, as had not the holy Scripture expressely reported it, it would haue exceeded beleefe: yea, all

hiſtories els in the world beſide. *Mary Magdaleins* humility cannot be equalled in compariſon, by the very humbleſt ſubmiſſion of men ingenerall or perticuler, wyping our Sauiours feete with the hayre of her head, being as then but ſcantly knowen vnto her.

But if yee will commend the inſolence of a man, it is to be noted at that very inſtant, when one cryed out: *What loſſe commits this Woman at this preſent?* Such odours might haue been ſold at a very good rate, and afterward beſtowed vpon the poore.

But let vs leaue diuine authoritys, and looke into hiſtories, *Hippolita* the Amazone was ſo humble and lowly to *Theſeus*, that he hauing receiued a hurt with the Bulles horne of Praxila on his right ſhoulder: ſhe vſed often times to lick the wound with her tongue; whereas euen *Chiron* the Centaure grewe offended.

This is not thy chiefest glory,
Nor thy Fortunes fairest story,
Oh Theseus, to haue conquered,
The mighty Bull of Praxila,
Whose wounding thee that very day,
Might full well haue done thee dead,
But to haue faire Hippolita,
So worthy noting euery way,
In thy house to waite on thee,
And destinies to grace her so,
When else thy life thou must forgoe,
Then she to giue thee remedy.

As goodnesse, honesty and vertue, are onely principall among the perfections of the minde, so in that only subiecte woulde I conclude heere my discourse: but that I cannot well doe it, vnlesse thereby I giue men to vnderstand, that whatsoeuer goodnesse abideth in them, is only but borrowed, and the very maine goodnesse of the whole world consisteth in women, who (to speake no more then truth) are as a soule to the whole vniuersse, and the especiall procurers of all celestiall blessings.

The

The Romaines amongst all their conqueſtes, made an intermingling of ſtrange Goddes, and cauſed Altars to be erected vnto them, yet, notwithſtanding, in the deſpoyle of ſo many nations, they could neuer get any one God that bare the tytle of good, ſo rare was this qualitye amongſt them which were figured in the ſhapes of men. And yet in the very cradle of their Empire, they had a Goddeſſe of goodnes, named *Veſta*, ſo highly eternized for her deſerts, as at one time ſhe was honored with ſeauen hundred crowns of pure golde, and neuer could men haue the credite to enter her Temple: *Ennius* the Poet renowneth her in this manner.

Veſta (*good Goddeſſe*) *is ſole guardiane,*
Of our great Capitole, *and people Romaine,*
All other Gods are feeble in their might,
But ſhe and Pallas, *who giues wiſedomes ſight.*

The goodneſſe of *Iuno* is noted of euery one, and farre to exceede the mallice of *Iupiter*, for though ſhee

had good cauſe to procure his ouer-throwe, for being ſo long time tyed by the heeles to one Mil-ſtone, agaynſt all lawes of equity and reaſon: yet did ſhe not forbeare to diſcouer to him, the ſecret traines laide for him by the other Gods, who were growen weary of his tyranie and oppreſſion; which made the Greeke thus to ſpeake of her.

Iuno, the goodnes ouer rare,
Made thee too kinde and debounaire,
To thy vngratefull husband ſtill,
When faſtned to his clog too long,
He vext the Gods, and did thee wrong.
Yet didſt thou alwaies ſhield his ill.

The goodneſſe of *Sirua* of Corinthe, was exceſſiue, if exceſſe be to be found in ſuch a vertue, for being forſaken by her husband, a man beyond all meaſure diſſolute, & wiſely learning how he ſpent his time: to wit, in the ſtewes which was the moſte infamous in all Greece, where hee had vtterly waſted

and

and consumed himselfe: She yet appointed him an annuall pension, that hauing wherewithall to diffray his charges, he might in time learne to leaue that wicked kinde of life.

Plutarch makes mention of a Courtezane so kinde and affable, that shee gaue a golden Crowne of maruailous valew, the very sum of all her riches consisting therein: to a young man, who had refused her for another, to whome he gaue the very same crown, with the will and consent of her, who had bin his before first Mistresse & louer. Oh worthy courtezane, the history doth thee wronge in giuing thee that name, for by this one deed thou hast raysed so many vertuous opinions of thee, and set downe such a memory of thy woorth: as they that shall defame thee, will be but infamous, those that accuse thee, but snarling detractours, and he that refused thee, well worthy the name of a wretch and vnthankfull.

Who can but maruaile at the goodneſſe of *Proſerpine*, ſhe hauing beene ſtolne from the Theater of men: yea, from her mothers lap, the terreſtriall Paradiſe of her contentment, and hurried into a place of darkeneſſe, horrour and diſpayre, by a Tyrant, more couetous of her beauty, then matrymoniall coniunction: did neuertheleſſe make *Iupiters* intent knowen to *Pluto*, to the heauens great ſcandale, and perpetuall prayſe of the nether regions, where ſhe was confined, to preuent a ſecond ſubuerſion of the world, which would haue enſued vpon her rape againe, as witneſſeth that which *Pluto* himſelfe ſaid.

Ere the loud thunder make me let her goe,
Ile burne the heauens, ſo doth her beauty moue,
Deare care to keep a Iewell gotten ſo,
Deſpight my brothers force, ſhe is my loue,
And ſooner ſhall the Sunnes bright golden torch,
Be ſaffrond in theſe dim and nether nookes,

Ere she be carried foorth of Plutoes *porch,*
That giues me life and essence by her looke.

Empedocles, *Aristotle* and *Plinie* haue affirmed, that the best kinde of beastes are those which moste vse to weepe: if it be so, there is nothing more facile in a woman then teares, nay, it is a thing so naturally giuen vnto them, as I haue noted many Ladyes, not to loose one iotte of their perfection thereby, but rather to increase it much more by theyr teares, as especially proceeding from a spring or sourse of grace; howe strange then is the sauage nature of men, who neuer weepe but onely through chollor? But *Alcmeon* yeeldes the reason therof, in this manner.

A woman being of her selfe more apprehensiue then man, cannot easily alter from her first conception, which makes her sooner to weepe then a man, who takes lõger time in seeking remedy for his grief.

But this is most certaine, teares only proceed from an exceeding good nature, and all those beastes (most capable of instruction) are subiect thereto.

Lyons, Beares and Tygers neuer weepe, saith *Auerroes*, because rage is so familier with them, as they cannot be taught to shunne theyr owne harmes: But horses and Elephantes vse to weepe, as some men doe, not so much for their natural humiditie, as a certayne feeling of inward sadnes; for the Hart (altogether hot) weepes oftentimes, being pursued and taynted; and after this manner is the weeping of men: but beyond all, the woman is subiect to teares, especially she, in whome most sweetnesse and tendernes is found. It seemes the Comick Menander knew somewhat in this case, when he said.

For women do weep, for harmes may them befal,
Mean while their barbarous husbands sit & ioy
Neuer fore thinking on their ills at all.

When desperate hazard of most sharp annoy,
With hurly burly through the Citty flies,
Despoilde and widdowed of her liberties,
This fooliſh courage women doe deſpiſe, (wiſe.
And by their teares expreſſe themſelues more

Andromache the wife of *Hector*, was endued with ſuch goodnes, as her ſeruantes were in her houſe as in a Temple: yea, ſhee tooke care and paines for managing her husbandes horſes, he himſelfe neuer hauing ſo much courage, as ſhe had vertues. I may referre thee for further proofe heereof, to *Homere* where the Lackies of Paris tearmes her a Pithagorician for this cauſe.

It is ſtrange to heare how ſome bawle againſt this text, for they talke of *Metempſichoſis*, which we call tranſauimation, the paſſage of ſoules from one body to another: and then will not ſticke withall to ſweare, that the Authour heereby meaneth ſome deceipt: but heerein they reſemble little chyldren, who imagine belles to

ſound all that they ſing.

Iulia Cenſorina hauing heard, that ſentence of death was pronounced againſt her husband, diſguiſed him ſo ſodainely, as the Iaylor imagined him to be her, ſo ſhe remained priſoner in his habite, while he eſcaped with ſafety of life.

They threatned her with torments to reueale where he was: but ſhe replyed, neuer make ſpare of mee, for I haue done no more then a woman ought to doe.

There is no true hiſtorian, that euer did ſet downe like example of a man. I knowe very well that ſome will obiecte vnto mee, howe Diuine *Orpheus* deſcended into hell, there to demaund his fayre wife of *Pluto*: but if hee did ſo, it was more becauſe hee coulde not liue without her, then for any eſpeciall goodneſſe remaining in himſelfe, conſidering hee was a perpetuall enemy to women.

Like-

Likewiſe hee behaued himſelfe ſo ill, if *Æſchilus* ſay true.

As he encurd the high diſgrace,
Of all the beauteous dames of Thrace.
And being thus diſhonoured,
Loſt firſt his harpe and then his head.

I would not aduiſe men to ſhed any teares for him, becauſe happily they haue too few for themſelues. The generall hiſtorie of nations tells vs, that an infinite number of good women vowed themſelues to their husbands graues, as not deſiring any longer life after them.

Wiſe *Salomon*, hath figured forth a good woman to vs, and though ſhe come ſhort of many eſpeciall qualities due to ſuch perfection: yet hath hee deſcribed in her more excellent matters, then can bee in a man, whom he eſteemeth not capable of any praiſe. For ſaith he: *A good woman is an inestimable treaſure.*

In

In this Song of Songs, he ſings nothing els then of the vertuous woman.

Plato held, that ſhee is no leſſe to bee deſired in a familye, then a iuſt Magiſtrate in a common wealth: this made them paynt *Venus* ſtanding on a Tortuſe, to ſhew, that a woman ought neceſſarilye to keepe at home. *Poſsidonius* nameth a woman, the eye of neceſſity, meaning thereby, that her fore-ſight being as a Sun of grace, a houſe is waſte and deſolate without her beames, and men can neuer clearely ſee into their houſhold affayres, but onely by the warie eye of theyr wiues.

There is ſuch ſuperaboundaunce of goodneſſe in women, as wee may grieue to ſee them deceiued by the bolde mallice of men, who make no reckoning at all of theyr treaſons and treacheries: for, while they weep like Crocadiles, they will ſweare by Heauen and Earth, that theyr affec-

affections are loyall, their words faithfull, their behauiour sound: and yet for all this, in fewe dayes after, they are found more false then the *Huena*, more ingrateful then vipers, more inconstant then the Polipe fish, more cruell then Tigers, and lesse worthie loue then Hornets. *Aristophanes* shall take my part, although he was an Athenian, to wit, gadding minded and vncertaine, lyke many other of his companions.

To seduce faire women kinde,
Pretending loyaltie of minde,
And yet not loue but for a while:
Or else for base desire of gaine,
A greefe that many may complaine,
When plaine apparance shewes the guyle:
It is a most vnworthy parte,
Farre different from the high desert,
That to women dooth belong,
Who being debonnaire and milde,
Neuer thinke men to be so vilde
As to requite them with such wrong.

If yee will haue some of this good stuffe

ſtuffe out of mens ſtorehouſe, looke then on deteſtable and vngratefull *Theſeus*, on *Paris* the lyer and periurde wretch, on inconſtant *Hercules*, and diſloyall *Iaſon*, who all moſt falſelye deceiued their friends, after they had triumphed by their meanes and credit, I will not ſay on their honors: for theſe men (none woorſe that euer were) could not any way wound the happie and laudable reputation, of theſe their faire foſterers and deareſt friends, which made them (indeed) more enemyes to themſelues, then they could be to the renowne of theſe Ladyes, whoſe vertues may perhaps bee toucht with ſome ſlaunder, but their innocent natures ſtand free from iniurie, and their good cariage from all baſe ſuſpition. Yet let vs conſider heerewithall, that a woman can haue no greater enemy then a man, who is like vnto a rauenous Lyon, continuallye ſeeking to deuoure new ſpoyle. Oh ſexe abhominable, thou art too much

much affected to thy ſelfe, to knowe rightly indeede howe to vſe women kinde, eſpecially in theſe dayes, wherein, as ſaith the Italian Poet.

Th' abortiues of this cittie in a flame,
Do at their countries woes but make a game.

And an other:

A Coridon, *a* Coridon *gapes after gaine,*
And nothing pleaſeth him but womens paine.

Not many moneths ſince, a Gaſcoigne Gentleman became amorous of a young and vertuous maiden, and raiſde vp ſuch a ſcandale to mens reputation, who ſpare not to fault in the lyke offence: as enforceth mee to ſet downe the hiſtorie, not ſo much to make them the more infamous, as to make knowne the iuſt vengeance, which this honeſt Virgin tooke on the ingratitude of her feygned and diſſembling friend.

He

He, after a million of pursuites, fild full of seruices, complaints, teares and promises, yet not able to compasse his vnlawfull desires: forgot him selfe so farre, as to publish abroade with no sillie protestations, that hee was not meanely interested into the Maidens best fauours. She hauing no other supporte for her innocencie, then the true witnesse of her soule, vnattainted and free from so vile an infamie; raisde vp her spirits with such rightfull disdaine, against the vniust rauisher of her reputation, as she spared not to kill him in the middest of a verye honourable assembly, where she waited long for the effecting of such a woorthy enterprise, which (vnder correction of better iudgement) in my minde deserued rather pardon and recompence, then any ill reproche, scandale or punishment. For

Pacience importun'de dooth conuert to hate,
And who so quitteth not an offered blame:
Waites but a second blemish of his name.

Neuer-

Neuertheleſſe, in the Parlement at Burdeaux, ſhee was condemned to looſe her head, men did ſo earneſtlye purſue the cauſe. But after their rigour became ſomewhat more moderate, ſhee was confyned vnto perpetuall priſon, wherout I would very willingly deliuer her; if I could conuert my ſelfe into a ſhower of golde, as ſometime did the Sonne of *Saturne*.

If Loue deny to open me the gate,
By other meanes I will get in thereat:
Her guardians crueltie I meane to bend,
Euen by thoſe beauteous lookes which her defend
That way to make them mylde and debonaire,
No more to fright me from ſo ſweete a faire.
Then on the houſe Ile raine a ſhower of golde,
To glut their eyes, while Loue makes mee more (bolde.

When *Iuno* would haue borrowed a fauour of *Æolus*, ſhee eſteemed no recompence woorthy of ſuch grace, but the offer of one of her Nimphes: whereto the God ſo well lent his eare, as he effected that, which before hee would by no meanes yeeld to promiſe.

Foure-

will not admit thee to mollifie theyr furies, witneſſe that which *Linus* ſaith.

Men of their furie would be much aſhamde,
And their behauiour mightily be blamde,
Did they but ſee the wood Nimphes golden life,
So ſweete, ſo pleaſing, and ſo voide of ſtrife.

Pharaohs daughter had more goodneſſe in her, then all the Egiptians beſide could be ſtoard with malice, ſhee was more kinde and affable, then her father was rigorous, let mee not ſaye cruell: for that great Captaine and lawe deliuerer *Moyſes*, did ſhee ſaue from ſhipwrack, yea the gulfe of death, anouching him for her owne ſonne in a time moſt dangerous, ſo that it may (vnder reuerence) be ſaid, it pleaſed God to make her doo him ſeruice, as well as *Moyſes* in ſuch a neede, and all for the deliuerance of his people.

Heredotus the father of hiſtories, (be it ſpoake in no diſpraiſe to *Plutarch*,) makes rehearſall of a Spartane woman, who let ſcape a priſoner from her houſe,

houſe, that had in earneſt ſmitten her: and becauſe her husband ſhould not kill him for it, ſhe ſaued his life, by ſending him to Thebes. Yee ſhall hardlie finde the like qualitie in men, by nature addicted to crueltie, and more enclined to offend their friends, then pardon any that haue doone them iniurie.

Homer maketh mention of *Pallas*, who quallified the rage of the fierie God of warre, that but for her would haue made a generall deſtruction, when he vnderſtood the death of his ſonne. The fugitiue *Æneas*, might long enough haue wanted humaine ſuccour, yea, lyfe and all had vtterlye miſcaryed: if (as a helpe vnexpected) hee had not happened to the good Queene *Dydo*, where he found a bleſſed hauen after ſo many miſhaps, and much better was entertained then his baſe trecherie deſerued. *Thraſilla* ſaued *Phorybus*, who ſcaled her houſe to rob her treaſurie, and as the neighbours would

would haue ſlaine him, ſhe ſaid: Let him alone, he is but a foole, and hath doone no harme but to my windowe nayles. *Herſilia* ſeeing *Melanthus* in the Temple at *Delphos*, and that hee would haue ſtolne a Crowne thence, which *Perſeus* had cauſed there to bee ſacred: excuſed him to the Preeſtes, who had likewiſe perceiued him, telling them, that he was a Goldſmith of Athens, and her husbands hoſte, who came not thither with any ill intent, but onlye had a curious deſire after workemanſhipe, which ſhe allwayes had knowne him addicted vnto. All the frenche had miſcaried at the Scicilian Veſpres, except ſuch as ſaued them ſelues in *Sperlinga*: but that they were aduertiſed by a Nurſſe, who ſerued the *Podeſta* of the Ile, whereon was written:

Sperlinga *only ſhall not burne,*
Elſe all the Iſle to hauocke turne.

And elſe where.

Apittying Nurſe did many French preſerue,
That in Sperlinga *ſundry monthes did ſerue.*

When the Thebanes recouered their libertie from them of Sparta, and that the tirannie of *Charondas* was vtterly extinguiſhed: the women of Thebes preuayled ſo well with the two Captaines *Pelopidas* and *Epaminondas*, iuſtly diſpleaſed againſt them of Lacedemon; as there were but very few put to the ſwoord, albeit they had beene ſo iniuriouſlye handled, as the remembraunce thereof could not but bee irkeſome to them, and bloudy reuenge no more then lawfull. When *Prometheus* ſtole the fire from heauen, and *Iupiter* bound him to the mount Caucaſus, where a vulture glutted her ſelfe continually on his entrayles: the Goddeſſe *Iris* rayned downe a ſhower of *Nectar* on this ouer-hardy mans breſt, till *Hercules* at length became his deliuerer by *Iunos*

ap-

appointment, who grew into pittie of his hard extremitie, notwithstanding at one instant he had committed two mightie offences: the one by his great ingratitude to *Iupiter*, the other by his execrable theft, according to that which *Æschilus* saith.

None more ingrateſull then Prometheus *was,*
Who from the high and Gaulty houſe of heauen
Stole holy fire, and thence away would paſſe,
Hauing had gentle entertainement giuen,
By all the greateſt Gods in ſeemely ſorte,
Yea, Iupiter *receiu'd him in his Courte.*

Theoderita, the wife to *Iohn Paleologus*, ſeeing that her husband would needes haue fiue ſlaues hanged for a ſmall offence, and that ſhee durſt not beg theyr liues, becauſe he was ſo furious: gaue a ſumme of money to a Countie their keeper, who fled awaye with them, and were afterward neuer heard of. On the daye of Saint *Bartholmew* (when the French ſhew themſelues the moſt barbarous that can be imagi-

imagined) there was a good and hardie woman, neere to whom a man had withdrawne himselfe, as if it had been to a sanctuarie of assurance, from the rage of those bruite beasts who forciblie followed him: she caught a dizeuier by the coller, and would not let him goe, albeit shee were halde and puld by the garments, vntill she iudged the man pursued to bee in sound safetie, as indeed by her means it came so to passe. If such a notable deede might not too much displease the conditions of men, especiallye the French executioners of their owne fellow Cittizens: I would bring such a rancke (among them that I could name) as strange histories should haue cause to complaine, that their subiects giue them not leaue once to rehearse matter so memorable.

Sophronia returning from Church, and seeing two young men come led as prisoners, laden with garments which they had stolne from her house,

when ſhee was tolde by the officers, they had robde her of all, and left iuſt nothing, ſhee anſwered: That what they had doone, was by her own conſent, and they tooke theſe things but as a pledge of a certaine ſumme of money, which in her neceſſitie ſhe had borrowed of them, and ſo they had no other puniſhment then feare onely.

Hee that would take vppon him to number the ſtarres, ſhould not finde himſelfe ſo confounded by their infinitie in his ſight: as I am dazeled with multiplicitie of matter, deliuered only vppon this ſubiect, which going beyond admiration, aſtoniſheth my ſences, rauiſheth my ſpirits, wearies my hand, and by wearineſſe diſpoſſeſſeth mee of all hope, to get out of this boundleſſe Oceane: but that the verie goodneſſe it ſelfe of this matter I handle, ſupplyes my defects, as contented with a little in ſo vnable a perſon.

I haue ſaide ſufficient, concerning

the happy qualities of women, which (to ſpeake truely) triumpheth ouer men in all cheefe glory of perfections, that can be affoorded by heauen and nature, who ordinarily makes her ſelfe more admired in the feminine ſexe, then any ſubiect elſe whatſoeuer: neuertheleſſe, me thinkes I am iuſtly to condemne my ſelfe in all I haue done, becauſe it hath not caried the weightie ſtile it deſerueth; much more then am I to be affraide, if I ſhould dare to make entrance among theyr diuine graces, the celeſtiall forme of theyr Angelicall beauties, with what ſpirit I ſhould proceed in ſo high an employment.

Apelles that skilfull and abſolute Painter, when hee ſhould figure the graces of *Venus*, found him ſelfe to bee in ſuch a ſtraunge confuſion, as hee was compelled to crye out: That hee was the onely enemie to his fame and credit, that did ſet him about ſuch a difficult matter. I referre

it to your iudgements, seeing *Thimantes* could not portraite *Agamemnons* teares, for the sacrifising of his onely daughter: whether it be possible or no, to describe the most sweet attractions of a young Lady, who in one instant can cause both life and death, not onely in men of homely mettall, but euen the very resoluteſt person in the worlde, you may beholde (without any arte to helpe) a hayrie tuſte, daintily floating vppon a front largely extended, where two eyes (or rather two Sunnes) make resplendaunce with such a temperate fire: as our sences forget their condition, our spirits their iudgment, our hearts their freedome, and our soules all conceit, as caryed away with intire consideration of so many meruailes. *Neapolitane Sanazar* aptlie discourseth thereon.

Beautie to the Lillie like,
Pleaseth with her daintie white:
Plaited into radiant curlles,
Which about sweete liking hurllet.
By so rare and pleasing couller,

Rai-

Raising vp a second honor,
Beautie like the waters fall,
Running with a gentle braule.
In a chanell siluer hewde,
All the hearbes enammeled,
As it dooth her tresses spred,
By the standers by are viewd.
It is lowely, like the Rose,
That in mornings dooth vnclose,
When faire heauen hath distilde,
On Auroraes *cradle bed,*
Which the Gangian *worshipped,*
Her pearled drops through the field.

I can hardly thinke, that men should bee so misgouerned, as to presume to haue any grace aboue that of women, seeing at all times by this fayre ornament of nature (which I dare call the cheefest gift of heauen) there hath beene such woonders wrought thereby: as Tyrants haue beene made to forget theyr rigour; Iudges haue altered their settled determinations; sterne people haue been pacified, and the very wisest circumuented, as by a verye necessarie transportance of the minde.

By this gracious endowment, fayre *Hester* gaue concluſion to the Kings of *Perſiaes* cuſtome, conſtrayning *Ahaſuerus* to offer her his royall rod, as well when hee ſeemed to be moſt mooued with choller, as in the time of more pleaſing acceptance. By this means *Juno*, as *Homer* recordeth, knew how to lull a ſleepe her husband, for the Grecians aduantage, and ruine of the Troyans. Prince *Menelaus* iuſtly offended with *Helen* his wife, perceiued her accompanyed with ſo many graces, when ſhee came into his preſence with *Diophœbus*: as he durſt do nothing againſt ſo rare a beautie, but became euen then to be more amourous, then he was before on the day of his nuptials. The graces of *Cleopatra*, comming for tryall before *Marke Anthonie*: the Iudge himſelfe became ſollicitour.

Auguſtus intending to deſtroy *Alexandria*; was put from his purpoſe by the very ſight of *Therinda*, beeing but

the

the daughter to a poore Shipmaister. *Ælianus* rehearseth, that on the Sea coastes of *Liguria*, certaine marine monsters haue beene seene, bearing some shewe of humaine shape: that would stand gazing on the countrye damosels, as they went for water to the neighbouring Fountaines. *Lycosthenes*, and after him *Boisteau de Launay*, declareth, that a *Triton* was so rauished with the graces of a countrye mayde, as hee forsooke the Sea, and followed so farre after her, that hee was taken by the Village-dwellers, whereupon hee dyed afterwarde with sorrowe.

That part of the bodye, where this gracious iewell receiueth most splendoure, is in the eye, the cheefe and principall piece of Natures woorkemanship.

In lyke manner dooth *Aristotle* call it, the onely ornament of the bodye: it is the messenger of the Soule; and also it is the Paynter

of our affections, and the faithfull ſpeaker of all our deſires. Hence is it, that the eye of a woman is naturally ſo ſweete: that if all the ſalte in *Pequay* or *Bronage* might touch but one of the lids, it would immediatly conuert into the pureſt Suger. *Homer* and *Pindarus* had ſuch ſound knowledge of the eyes excellence, as for one word they ſtroue to giue diuers epithites, and by one body, to make conſideration of all womens perfections, ſo to be diſcerned as in a mirrour of Chriſtall.

Alexander the Great, ſo well apprehended the eyes of the Emperour of *Periſiaes* daughters his enemie, as afterward hee would not ſo much as looke on them, fearing to looſe his liberty in the moſt happy priſon of the world: whervpon he marryed one of them, to the end that this legittimate alliance, might keepe him within the boundes of perpetuall modeſtie and charitie.

Maho-

Mahomet the second, drewe such admiration from the eye of an *Armenian* woman slaue, as (in fauour of her) he caused him to bee hanged vp that had taken her: which made her to complaine of his crueltie, albeit he requested not any thing preiudiciall to her honour. *Selim*, who was the very rudest enemie to Christendome, hauing seene a young Damosell in the kingdome of *Bosleua*, named *Isina*, became in such sort attached: as he swore neuer to take any rest, till he had conquered the whole prouince, where a creature so rare and precious first receiued life. Neuer did he kisse but her eyes onely, and afterward married her to *Horruccio Barbarossa*, the father to the kings of *Argire*.

But how now? may not I seeme foolish and indiscreet (or rather vnwoorthye of any fauour) in presuming to discourse of things so little agreeing with my conceits, as that I dare bee seene in the glorious Theatre of so

faire reſplendance? Oh pardon me, fayre eyes, for I imagined, that the reflexion of ſo many graces as flowe from you, as from the ſource of glory and Maieſtie; would giue ſuch ornament to my woords, as elſe could not chooſe but want, and ſuch lyfe to my lines, as might make them immortall. It ſeemes that *Martiall* was of my minde.

Your eyes, the Well-ſprings of faire light,
That chaſeth hence the ſable night:
Begetteth brightneſſe perfectlie,
Where none (till then) had memorie.

Vigo hath written in his practiſe of medicine, that the eyes of a dead mayden are of ſuch vertue, againſt charmes and enchauntments, as if one but laye the apple of the eye vnder a Candleſtick of Braſſe; immediatlie all viſions and apparitions ſhall vaniſh away and not be ſeene. Many diſeaſes haue beene cured, by the very behoulding of Women that came to viſite the par-

parties. When the ayre and Sunne is obſcured from the Tartares, as it is a caſe that often befalles them: they teare foorth the eyes of ſome woman ſlaue, thereby to ouercome the firſt charme of darkeneſſe, & ſo to haue the Sunne ſeene againe in theyr Horizon. It is very true, that they neuer vſe this but on great neceſſities, as when they ſeeke after gaine, or when they haue loſt ſome battaile: and thence forwarde is that ſlaue made free, and maintained at the charges of the common purſſe.

The Perſians ſo mightily feared the graces hid in theyr womens eyes, as when any Lady or other ſhould come before their Iudges; they would turne their backes, and not looke vpon them.

When *Philocus* was reproched by *Demetrius*, for his ouermuch follie in looving *Latmia*; he anſwered him: If thou thy ſelfe hadſt but once beheld her eyes, thou wouldſt chide me, and

ſay,

ſay, I loue her not ſufficiently. For this cauſe, the Italians will neuer ſuffer theyr wiues to go with their faces vncouered: ſo much they ſtand in feare, leaſt others ſhould loue them better then they themſelues doe. Wherfore, euen as the braine is the ſeate of the ſoule, and the throne of loue is placed in a womans eye: ſo may we call it the bright burning beacon, or rather the perfect load-ſtarre, to direct the way, in the Sea of our inconſtant hearts and cogitations. By this windowe did *Mars* become amorous of *Venus*, according to the teſtimonie of *Ouid*.

Mars ſaw her, and by ſight increaſt ſuch fire,
As afterward gaue leaue to gaine deſire.

Why then heereby I may conclude, that euen as the Sunne hath more light in his vnitie, then all the ſtarres in number haue together: ſo the very eye of a woman containes more graces

graces in it, then is to bee found or imagined. (I ſpeake vponſound knowledge) in all mens perfections which (to write vprightly) could neither bee gracious, curteous or ciuill, but onely by the ſociety of women. In this caſe I may likewiſe ſay, that as the Opall repreſents the colour of all precious ſtones: ſo a womans face, is the true liuely figure of all graces celeſtiall and humaine, and that God endued it only with perfections aboue all other creatures.

The goodly heauens might not compare with the ornament and graces of a woman, if nature had not made thē of longer continuance: but by her death ſhe doth ſo much the more enrich their beauty, encreaſing their fairneſſe, in no meane meaſure, and yet to our vnſpeakeable loſſe. It is now high time I ſhould ſpeake of beauty, the faithfull companion of all thoſe graces, which I place formoſt in the hyerarchy of things that ſeeme to be, or

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are corporall, albeit the minde haue the greater part thereof.

Bodily beauty is a continued proportion of the partes with their whole in perfect substance: This is the common definition of beauty, which only respectes the nature of the thing, and not the accidents. *Plato* holdes, that beauty is an Idea of perfection, which we attrybute to the subiect that best liketh vs.

And hereupon, being demaunded what was the verie faireſt thing in the world: he answered, Loue. Now it is moſt certaine, that this Loue is a Woman; for as nothing can burne but the fire, or that which is of fiery nature: ſo can wee loue nothing but a woman, I meane in this Theater of humaine affaires, except we will build vp againe the walles of *Sodom*. Oh would to God it pleaſed him, that ſome two or three, who make a practiſe of ſuch a horrible ſin, yea, euen to the great ſcandale of Fraunce, had bin

but

but imployed in this busines, (which especially I vndertooke on so grieuous an occasion:) the kingdome could not then but bee much more flourishing, and the wrath of God in lesse measure follow vs. Well be it so then, that beauty onely appertaineth to a woman, according as *Anacreon* testifieth.

Nature on Bulles did hornes bestow,
And tallents to the Birdes she gaue,
Hooses to the horse, and well we know
Swiftnes to Hares their liues to saue.
Fishes she made glide through the streame,
Teeth to the Lyon was her gift:
But as for man, his hap extreame,
Was to be witlesse, voide of thrift.
When woman came, then did she ioy,
And gaue such beauty to her face:
As worlds of hearts it should destroy,
And no power else haue greater grace.

Yet am not I of the vulgares opinion, who subiect beauty to some certaine rules, which cannot support the faire in any subiect, without dooing iniurye to a Myllion of beautyes, rare

rare and extraordinaty, who neuertheleſſe, haue manytimes none of thoſe curious notes of antiquity: for a little woman may be faire: a low forehead may be ſo too: a black hayrde woman, a mouth ſomewhat large, and other ſuch like parts, leſſe to be wondered at then *Apelles Venus*, in whome it was ſayd nothing to bee wanting. For

Beauty beſt we learne to know,
By lookes not ouer ſwift nor ſlow:
And when behauiour doth agree,
The body ſtraight, well ſhapt to ſee.

But tell me, will not you iudge the woman to bee moſte fayre, that writte to her Louer in thys manner?

My Loue, I am a little blacke,
But ſay that I were much more blacke.
Mine eyes browne, my face like browne,
Admit my necke and breſts more browne.
My haire and skin all black to be,
Sauing my teeth of Iuory:
Inuironed with a curroll fence,
Which breaths more ſweet then frankinſence

That

That might delight both Gods and men,
Much more thy ſelfe, what ſaiſt thou then?
Muſt I for this my louely browne,
Haue my Loue on me to frowne?
Are not mine eyes as piercing ſtill,
And able Marble hearts to kill?
Or can my Loue be ere the leſſe,
My minde being made of gentleneſſe?
Why might is duskie, ſable blacke,
Yet no beautious ſtarres doe locke:
When the Moone with ſiluer light,
Gallops through the thicke fild night.
Venus *doth loue nights browneſt howers,*
The darkeſt nookes are her ſafe bowers,
Thickets and Forreſtes moſt obſcure.
Yea, where no haunt hath been in vre,
Thither doth ſhe moſt repayre,
Sooner then to a garden faire.
There may be ſeene the liuely ſparke,
Thats beſt diſcerned in the darke:
The ball that in a bright blacke eye,
Shines like a Meteor in the skie.
There browne and faire are both as one,
When two ſweet ſoules are ſo alone:
Tell me then (Loue) in ſuch a night,
Wouldſt thou not thinke the browneſt white?

In truth, it is not lawfull for any vpright iudgement to perſwade it ſelfe, that beauty hath any perticuler colour,

colour, a proportion definite, or a grace imaginary: for nature (the ſoueraigne worke-miſtreſſe of all beauties, hath made an Ethiopian or Moore perfectly blacke, to be as faire as the whiteſt in our Europe. And the reaſon is, as *Auicen* affirmeth, becauſe ſhe would haue no monſter in nature, but the very thing that her ſelf ſhould abhor: for to ſee a dogge with ſixe feete, a calfe with two heades, a man of two natures, or a woman with two ſplenes: this is no monſtrouſnes, but rather an excellence of the firſt heate, whych would build vp many thinges in that moode, but often times ſets downe her reſt vpon one, and yet at ſome other time falles to plurality.

Monſters then are framed of thinges diſſemblable to theyr kinde, and ſometimes in the imagination, or a depraued appetite, which euer more is contrary to nature. *Empedocles* ſaith thus thereof.

The monſter takes originall,
From ſeede of quite contrary kinde:
To that it ſhould agree withall,
When it planting firſt did finde.

I may well ſay, with a million of our elders, that there is ſixe and thirty ſeuerall beauties in one woman, and hardly any one in a man: for he is the true anotomy of natures imperfection, yea, the very Image of her weakneſſe, as a woman may iuſtly tearme her ſelfe, the perfecte mirrour of her vertues: whereof *Plutarch* was not ignorant when he ſaid.

If nature wiſh her ſelfe to ſee,
A woman then her glaſſe may be.

Propertius was of the ſame opinion.

Is women not a miracle?
Her voice a perfect oracle?
Nay, is ſhe not a deity,
By beauty of ſuch maieſty?

Men

Men being naturally compoſed of all corruption take no delight but in deſſimulation. The reaſon is, becauſe Loue and *Venus* withdrawing once from mens aſſembly, knowing the mallice which dayly frequented them: left them euen ſo to their fraudulent complexions, and gaue them the gift to be finguler in deceiuing. The report of *Anacreon* teſtifies as much.

Behelde the Dolphins how they play,
And on their ſiluer finnes conuey:
Loue and Venus *naked both,*
To ſhield them from the great Gntroth
Of men moſt flattering and Gntrue,
Let ſtill deceite falſe hearts purſue.

Although a woman were indued with any other perfection, then being beautifull, or admit ſhe had but this ornament only: yet that alone may exalt her aboue all men, who neither are faire, well fauoured or good, nor indeed (to ſpeake the truth) can they any way be capable of apprehending

theſe qualities, they are in ſuch plenty beſtowed vpon women. The holy ſcripture holds womanhood in ſuch account; as it teacheth vs, that nothing can ſooner put ſadneſſe from afflicted mindes, then the ſight of a good woman: euen as one ſhould ſay, for a celeſtiall remedy, becauſe a husband can indeede haue greater comfort in his cares, The Prophet *Dauid*, euen in the coldeſt winter of his age, hoped for ſuch conſolation by beautie, as he made choiſe thereof, and age indeed can haue no better coraſiue.

Timeus, Sicillianus rehearſeth a maruailous hiſtorie, of a Shepheardeſſe of Affrica, who in the daies chiefeſt heate, caſting off her garmentes, that ſhee might bath in the riuer well ſhadowed from the Sunne: a Lyon comming that way, for the ſpace of three houres ſtood gazing vpon her, and ſeemed as ſurprized with exceeding contentment.

The poore Virgin was in wonder-

full

full feare, and durſt not come to her cloathes, leaſt the Lyon ſhould deuour her: but growing to better courage in the end, hearing the noyſe of certaine Cammell driuers not farre off: betooke her ſelfe to flight, naked as ſhe was, not taking ſo much as her ſmocke with her; which the Lyon getting vp in his teeth, folowed withal, and laid it mildely at her feet, fetching afterward all her other garments, and then as making a ſigne of obeyſance, left her and returned among the woodes, to her no little ioy, finding ſuch ſeruice in ſo vnaccuſtomed a louer. *Admetus* wife was of ſuch admirable beauty, as the Swannes of Meander would leaue the riuer to follow her, and pearch many times vpon her ſhoulders. A matter very ſtrange, the like neuer hapning to any man whatſoeuer: as alſo the inconuenience of her death, onely for deliueraunce of her husband, hath more note of honour; piety and meritte, then all

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the men in the world can brag of any vertue, in thoſe thinges which moſte may make for their aduantage. For ſhee ſacrificed her ſelfe willingly, to redeeme her husbandes life, which leſſened euery day by mortall langour of an vlcer, that poured foorth more loathſome and filthy ſtench, then *Augeus* ſtable (clenſed by *Hercules*) could compare withall. All which notwithſtanding, he no ſooner ſlept, but ſhee ſuckt foorth the venome, paying the ranſome for him, who could not elſe liue, but by loſſe of her life.

Cambles the Prince of Sardys, being one day drunke, would needes kill his houſholde ſeruants, and proceeding ſo farre in this rude determination, as hee had compaſſed the iſſue of his mercileſſe rage, eyther by fire, ſwoord, or ſome other meanes.

But beautifull *Soclea*, being ſo faire as any woman poſſible could bee,

pre-

preſented her ſelfe before him, and ſweetly taking him by the hand, made him on a ſodaine become ſo tractable, and not onely he deſiſted from further aſſayling them, but forgot likewiſe that hee had beene in any ſuch fury, ſubmitting himſelf mildely and gently to her, both being thus recouered of his drunkennes and fury.

Womens beauty then is aboue all elſe moſt maruellous: It is the excellencie of the Diuine workemanſhip, or rather the chiefeſt thing of his heauenly labour: It is the modell, not onely of thinges that beautifie the world, but the very eſpeciall of all formes: It is the table of the celeſtiall powers: the gadge of natures alliance with the world, and the onelie mirrour of perfect Ideaes: briefly, it is that which I cannot worthily enough admire, and therefore am the more vnable to deſcribe.

The man that will enter but into conſideration thereof, ſhall in that one

booke

book read all perfections whatsoeuer, and censuring of them by this little, or rather no part thereof at all: will vnfainedly confesse, that the body of a woman is a true Temple, and her soule the very image of God, or figure of his blessing.

He will say, himselfe is made but of slime and dung, whereas woman was formed of a matter otherwise prepared, finished in a happy and wel ordered substance, with all qualities beseeming a most perfect creation. Hee will likewise confesse, that woman was giuen him for his eternall good, and the house is not blessed where she wanteth.

By her is this huge masse subsisted, cõmon weales made immortal, citties peopled, Realmes strengthened, Kings assured, and subiects maintained. By her it is, that we liue againe in our children, posterity haue knowledge of vs, and our memory is continued. It is by her, that we remember our houses,

and reſpect our families. By her wee learne to growe heedfull, ſhe makes vs quick and ready, ſhe ripens our lawfull actions, and drawes vs from the world to liue in her company: as in a ſchoole of pietie, modeſtie, and iuſt apprehenſion of following accidents, wherein (elſe) we ſhould but little differ from bruite beaſts. It was ſhee that had her birthe in the terreſtriall Paradiſe, and not man. Laſt of all, ſhe is our meanes of comfort to God the Father, the cauſe of his bleſſings to vs in this life, and by her we are made ſure of all happineſſe in the life to come.

FINIS.

An other defence of *womens vertues, written* by an Honorable perſonage, *of great reckoning in Fraunce, and* therefore thought meete to be ioyned with the former diſcourſe.

That a VVomans excellence is much greater then a mans.

MAny things brought foorth by Nature, are oft times made but ſlender account of, through want of diligent knowledge, as alſo ſearche into the excellencie of them: which being a matter vulgare and common, caryeth the leſſe price and eſtimation with euery one.

Omitting other circumſtances, whoſe number might grow well neer infinite, I find the rare and vnualuable vertues of women too much neglected, and their worth not lookt into as their merites iuſtly challenge: but though ſome (through ouermuch familiarity) haue bin bolder with them then beſeemed: yet let me thus farre ſtand in their defence, that whoſoeuer) with vnpartiall iudgement) will but ſee into their excellencies, ſhall finde them to be of no meane eſteem, but will giue them more right then hitherto they haue done.

And me thinkes, their detractours ſayings are not receiueable, alleadging a bed-role of faultes found in their ſexe; which yet (by their owne confeſſion) are not ſo marke-able as thoſe in men: for admitte they haue ſome fewe, and thoſe but pritty little ones, let men but lay their handes on theyr harts, ranſacke their muddy thoughts, and continuall bad cogitations, they

ſhall

ſhall perceiue, that womens ſingularityes both in minde and body, do far out go whatſoeuer perfections in men; whom yet I will graunt to go beyond women in frailty. And to reſolue yee herein, I take my firſt proofe from the womans firſt forming, who was not made of any vncleane, loathſome or baſe matter, as the body of man was: but euen of his purity and moſt refined part, as may appeare by her face, repreſenting a very ſweet and gracious complexion, without any ougly haires diſfiguring, which ſufficiently declares her to be the only piece of worke, extracted from the fountaine of al excelling beauty.

Beſide, the exquiſite proportion of ſweet feminine bodies, is much more rare compoſed then thoſe of men are, by iudgement of the very beſt mayſters in depth of skill: not making deniall of any one part, but that all doe aboundantly expreſſe the true celeſtiall meaſures.

What ſhall I ſay of their ſinguler ſpirit, which ordinarily ſhewes it ſelfe moſt conſtant in aduerſitie, moſt gratious and fauourable in felicitie, and farre beyond all abilitie remaining in men? How often times (if the auncient and moderne hiſtories are of any trueth) haue they beene the cauſe of exceeding victories? How manye times haue they couragiouſly reſiſted againſt the troopes and feeble ſquadrons of mens vertues, whome they haue not only ouerthrowen, and broken their diſſeignes, but likewiſe compelled moſt ſhamfully to flight? Where is he that can produce the Captaine of any nation, who in valour, proweſſe and councell, might be equalled with the victorious *Volſcian* Queene *Camilla*, or the magnanimous *Penthesilea*? what dilligence or ſagacitie ſo admirable, can yee produce to compare with that of *Semiramis*? was euer any vertue ſpoken of, to bee noted in truer ſhape, then in *Zenobia*, *Valaſca*, and

many

many other famous Ladyes of elder times, ſo royally flouriſhing in all excellencies and perfections whatſoeuer? Name but one that ſurmounted them (or to ſpeake more properly) that was not (indeede) greatly inferiour to them in fidelitie and conſtancie.

For mine owne parte, I haue turned ouer and ouer the leaues of Hiſtories, as well of my natiue, as of moſt languages beſide, and I haue obſerued them with the greateſt care I could: yet finde I not in them any examples of more weightie and illuſtrate vertues, then thoſe which by Ladyes haue been taught at all times. How many of them (to maintaine theyr intire faith & feruent loue) haue oppoſed thēſelues againſt a thouſand dangers of wars: and neuer were their frends or eſteemed thruſt into exile, but (with infinit greefes) they haue gladly changed both name and habit, onely through pure affection borne to their husbands, beloued by thē more dearly

then life, & more honored then ought els could be by them.

As for humanity and curteſie, yee ſhall not finde any man equal to them. Ye are not able to comprehend the number of noble Dames, who for releefe of hoſpitals, ayde of poore beggers, building of Churches, founding of Chappels, and redemption of pryſoners, haue employed and conſumed al their temporal goods, preferring the honour of God and care of Chriſtians, before baſe loue to ſuch corruptible traſh. Yea, they haue done this with ſuch affection and zeale, as (let men take it how they will) I neuer heard of any man, how noble or valiant ſoeuer hee was: that euer did but halfe ſo much, as a woman hath bin knowen in his time to haue done, being more renowned and honored therfore, then he with all his beſt attemptes could compaſſe.

What thinke yee of the noble womans minde, that deigned to receiue

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al the Romaine hoaſt in her own land: with ſo great and bountifull liberality beſide, as the memory thereof continues to this preſent day? Why ſhould we forget the noble and kinde diſpoſition of *Phryne*, who offered to build againe the whole compaſſe of Thebes walles? without demaunding any other recompence of the Cittizens, but onely to ſhew her ſo much fauour, as her name (for memories ſake) might be engrauen on the building: thinke what manner of Citty Thebes was, that contained an hundred ſeuerall gates in the circuite thereof.

I let a number paſſe my pen, whoſe memory and fame are of ſuch ample record, as there are none of ſo meane knowledge but doe very well remember.

As good *Tabitha*, whoſe charitye was reputed ſo great and memorable, that for the preſent reliefe of poore afflicted Widdowes, ſuccour of Orphanes and needy ſoules, ſhe ſcantly

left to ſerue her owne weake neceſſitie.

Such charitie was neuer heard of in any man, and therefore the more worthye to liue for euer. The like hath beene doone by diuers other women, ſufficientlye to bee knowne by obſerued writings, which are ordinarilye read in manye places of the world.

But to anſwere certaine greeuous obiections, which womens aduerſaries haue falſely alleadged, as hoping that way to ouerthrowe womens honour; albeit thoſe points (as I haue alreadie approoued) makes nothing at all againſt their excellence, which farre ſurmounteth all the ſlaunders inuented againſt them: Neuertheleſſe, to ſhewe I am not vnprouided of an anſwer, I will euidentlie make it knowne, that the frailties againſt Women affirmed, are much more great and notorious in men then women, which prooues them ſo much

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the rather ſuperiour, then any waye ſubiect or inferiour to men.

One ſayth, that for money (which is a vile and ſeruile thing) they ſomtimes part with that, which they ought to eſteeme dearer then their proper liues. Nowe let vs regarde, whether this promptitude be cauſed by the ſweetneſſe of their noble blood and affection: or rather the kinde gentleneſſe of their hearts, which makes them yeelde ſo eaſily to the intreats of their fauourites. But goe we a little further on, and then we ſhall finde, that this faulte ought rather to be imputed to the troubleſome opportunities of men, theyr laſciuious eye-glaunces, theyr ambuſhes, threats and deceipts, which daily (without any care of conſcience) they practiſe and procure againſt ſo noble a ſex. As for my ſelfe, I neuer heard or knew, that any woman voluntarily gaue her ſelfe to a man, without his traynes and craftie ſollicitings vſed before.

But

But I haue euermore well noted, in ſuch as laboured moſt to detect them, firſt, a ſhew of long ſeruice, vrged on with feigned and diſſembled teares, intermingled with a million of counterfeit ſighes, beſide infinite ingenious tromperies, which men haue at commaund to attend vppon them.

Moreouer, I haue ſometimes obſerued, that when by all theſe meanes they could not attaine their purpoſe: they haue ſought by violence to compaſſe it, furthering their attempts by hateſull treaſons, or the preſent villanie of ſome ſubtill ſeruant, whome ſuch maiſters are wooute to recompence very largely, for ſuch an honeſt and ſeruiceable peice of worke.

See to what kindes of excellencie, the mindes of men are dayly addicted, and yet they will be Lordes and controullers ouer women, when baſeſt infamie dooth thus commaund ouer themſelues. Truely, the conceipts of

women

women are farre otherwiſe, and (if it be true that *Ariſtotle* ſaith) that the parties compoſed of moſt noble and delicate fleſh, are of a higher and better ſpirite then the other: then none are ſo ſimple to doubt, but the fleſh of women is much more ſoft and tender, then mens: do wee not likewiſe beholde by experience, that in all ingenious inuentions, their ſpirits doe exceede the greateſt eminence of mens?

Looke in the catalogue of inuenters of things, if they haue not beene the inuentreſſes of many excellent and incomparable woorkes: eſpecially of good letters, which at this day make men ſeeme ſo rare and excellent. Why then this ſerues to ſhew yee, that euen as men are borne of them; ſo likewiſe are the ſciences which we call humaine. For proofe heereof, the vertuous Lady *Carmenta* firſt of all inuented them, by meanes whereof it happened, that the skilfull *Leontia*,

confuted and woone (by reason in disputation) the victorie ouer learned *Theophraſtus*. *Sappho* inuented the verſes, which (after her name) are called *Sapphicks*; and had great contention with many excellent Poets in her time, confuting all of them in the end, as the lyke (not without ſinguler praiſe) did faire *Corinna*.

If wee would ſpeake of our time, where is the Italian Poet ſo hardie, and ſo ſure in his compoſition, as to compare with the Ladye Marqueſſe of *Peſcara*, or *Veronica* of *Gambara*, or gentle *Armilla Angoſciole*? In *Spaine* and *Germanie* yee ſhall finde whole Legions, that kept Schooles of all Sciences, eſpeciallye of good language, and pureſt writing, excelling the very skilfulleſt men in thoſe countries.

How many is there in the Courte of Fraunce, whom the learnedſt in the land (I ſay not in diuinitie) but in humaine ſciences, dare not deale with-

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all or contradict? And as for them in Cities, we may remember the sweete Gentlewoman *Elisena*, *Morella*, *Robertet* the Bayliuesse of *Touraine*, young fayre *Moysaict*, beside infinite others whom I leaue, able to instruct a right good secretary, how skilfull soeuer he be, to couche in writing any case of inuention, be it eyther in rime or prose. As for recluse women, most certain is it, that neither *Valeria Proba*, nor *Paula*, nor *Eustochium*, who liued in the time of S. *Hierom*, excelled them that now are at this present daye. For breuities sake I am constrained to let them passe, because their singularitie shall the more commend them, by such workes as shall make them liue perpetually renowmed: yet therein they begge not applause as men baselie doo, who will not be a little offended, if men reporte not of them to the vttermost.

I could wade very long in this discourse, & run far to assemble by breese,

recitall

recitall, diuers noble and ingenious women more: were it not, that euen as *Hesiodus* and *Plutarch*, haue largely written their vertues of elder time: so for our moderne dames, Maister *John Boccace* and others haue honestly discharged their consciences, so that no further proofe neede to be produced in this place.

If yee will vrge me to confirme this case, by extraordinarie priuiledges graunted to women: I neede goe no further then the old Testament, where God commaunded *Abraham*, that he should doo what his good wife *Sara* willed him. Moreouer we finde, that our Sauiour (after his holy resurrection) did first of all appeare to women. *Mercurius Trismegistus*, who (of men) woorthily may be tearmed excellent, knowing the merueilous perfections and vertues of women; left written in his bookes, that the man who had not a wife, ought especially to be auoyded, considering, that from the woman (as

from

from a moſt aboundant fountayne,) flowed all gifts of bountie and goodneſſe: and the houſes where no women were, ought to bee eſteemed as vaſt Deſerts, or vntilled lands.

Where is true pollicie, if not in a houſholde? where is perfect honeſtie, if not where women are? Saint *Paul*, in his Epiſtle to the *Hebrews*, when he would produce the example of peoples faithfulneſſe, to bee kept and obſerued betweene each other: did hee not alledge that of *Rahab*? But becauſe it is a common matter in the moſt part of men, to obiect againſt women, that they are of weake courage, and ſo conſequently, very niggardly and couetous: I would demaund of them, were not women in auncient time calked Dames, becauſe of their readineſſe and franckneſſe in giuing? I haue not ſo many hayres on my head, as I haue knowne honeſt women, not onely prompt to giue moſt courteous and amiable preſents; but withall, to offer

ſuch

ſuch a zealous heart and affection, as witneſſed they could neuer bee ſufficientlie requited againe: yet doone without expecting publique glorye and applauſe, as men doo, who are ambitious and couetous of vayne reportes.

Seeing women then haue ſhowne themſelues ſo vertuous and excellent, it may bee thought a matter not without great reaſon, that the vertuous Grecians retayned Womens names among them, and not mens: as well knowing by theyr firſt detracters, that Women were ſinguler freendes to honour and vertue.

I could (to this effect) alleadge infinite other reaſons and examples, for confirmation of Womens excellencie: but becauſe I haue referred yee to Hiſtories, I will giue ende to this well imployed labour. Yet let mee firſt intreate yee, to make reuerend regarde of that you ſhall finde in approo-

approoued good Authours: which if yee doo, the height and dignitie of women will be so ingrauen in your mindes, as no malignitie whatsoeuer can preuayle against them, and your selues will truly confesse, that the most I can deuise to write, can neuer reache to the least part of theyr especiall deseruing vertues, and most excellent graces wherewith they are decked and adorned.

And this I can assure yee beside, that the most parte of excellent and vertuous men, haue attributed all tytles of honour to Women, daylye becomming theyr seruantes in hart, yea, euen humble in prostration (as it were) to adore them, as if in some sorte they tooke parte with the highest diuinitie.

Then let vs not fayle hencefoorth to looue them hartilye, by example of our wise and discreete elders, yeelding our selues voluntarily

as

as subiect to them : neuer regarding venemous spightfull tongues, that haue not spared to speake their vttermost against them.

FINIS.

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